

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIX

Philadelphia, April, 1931

No. 7



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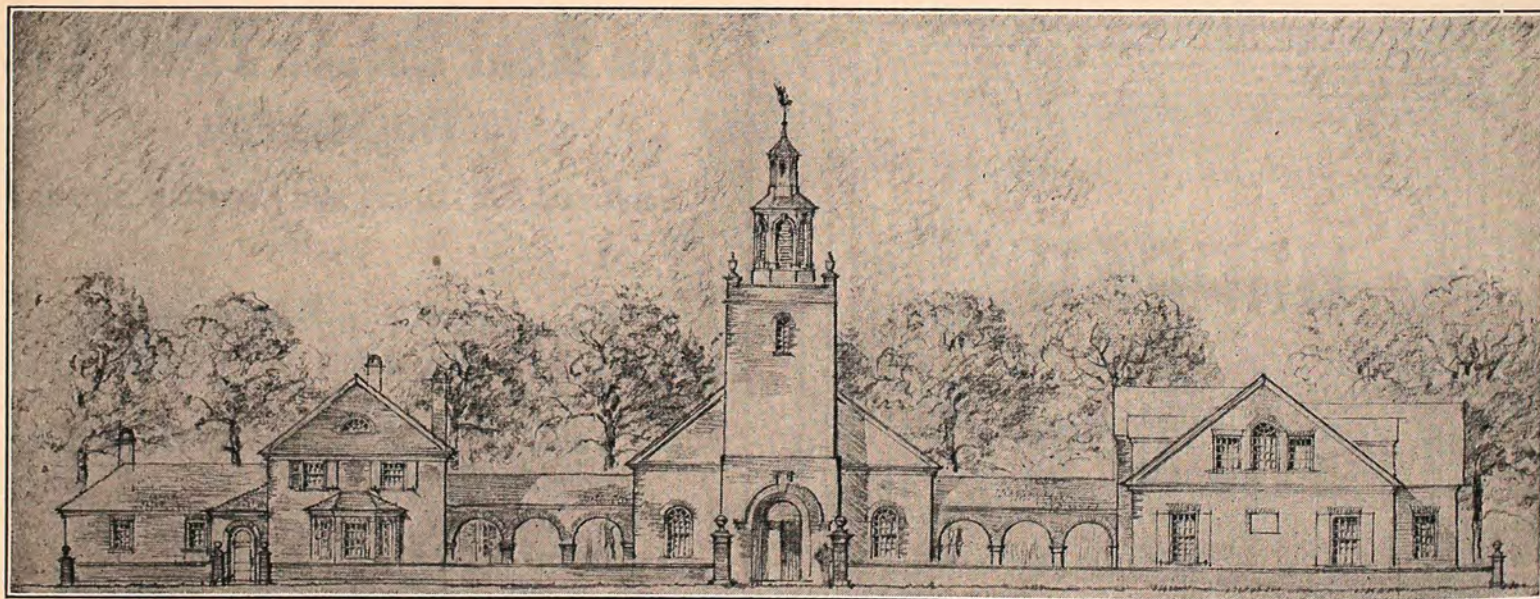
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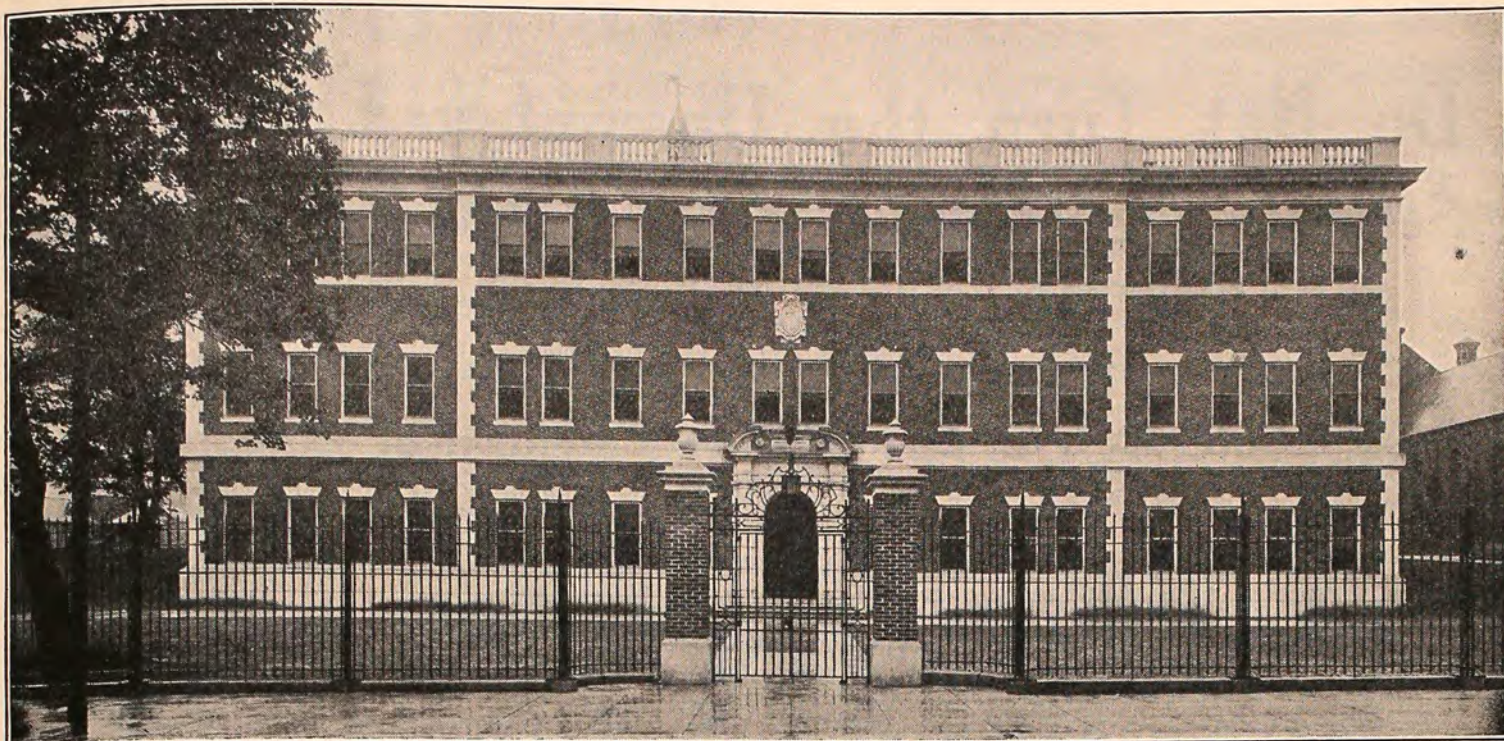
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIX: No. 7

PHILADELPHIA, APRIL, 1931

Fifteen cents a copy
One dollar a year

The Bishop's Message

It was with a very great shock that the Church people of the Diocese of Pennsylvania heard of the death of Bishop Garland. Had it occurred shortly after his return home, the shock would not have been so great. His emaciated appearance told of the suffering he had endured while abroad, and his condition was one of great weakness. Pleurisy, grippe and shingles followed. To all of these he offered resistance. At last a mere cold was contracted, but his resistance was at an end. The cold developed into pneumonia and in a very few days death ended his suffering. The whole Diocese mourns the loss of a Bishop of strong parts and unbounded energy.

Each Bishop of Pennsylvania has had his peculiar gifts. Bishop White laid the great and lasting foundation upon which the American Church was largely built. None in his time exercised such great influence nor commanded such universal respect as he.

Bishop Alonzo Potter was the great Master Builder. Under his Episcopate there was conceived and brought into existence the Episcopal Hospital, the Divinity School, and the Church Training and Deaconess House. Many other things were conceived by him, although he did not live to see their fruition. I have often wondered what he had intended to do in the city of Chester. He had bought an immense tract of land in the neighborhood of where the Pennsylvania Military College now stands, and built himself a large house on one edge of this property; that house remains and is occupied today. The street that runs through this property is called Potter street. This land was later sold and passed out of the control of the Church. He was a man of great vision and the Diocese was greatly blessed by his Episcopate.

Bishop Stevens succeeded him. He was the quintessence of the gentleman and a preacher of great thought and eloquence. The visit of the Bishop always assured a crowded Church. By his attractive preaching he gave the Church a great standing in the Community. He has a holy place in my mind and life. He confirmed me and ordained me to the Diaconate.

He was succeeded by Bishop Whitaker, pre-eminently the "Man of God." Cold of manner, but warm of heart, he was revered by everyone. Fifty-eight years old when he came to the Diocese, he brought us ripened judgment and matured Christian experience. No Clergyman feared to leave his case in the Bishop's hands. Clergy and Laity knew that a decision of Bishop Whitaker was right, as God gave him to know the right.

Bishop Mackay-Smith's Episcopate was so short, less than a year, and his health so poor that he could not make the deep impression on the Diocese which had been made by his predecessors. He was a man of most lovable character and the Episcopal residence is an evidence of his thought and generosity.

Bishop Rhinelander was the scholar and man of culture. He had the power of fascinating men. Men of high standing have told me that he was irresistible; and that they found themselves immersed in the work of the Church, when hardly knowing how they got there. He revised the business methods of the Diocese and made the work much more effective. Failing health caused his resignation.

Bishop Garland who had served as Bishop Suffragan was elected Diocesan on the resignation of Bishop Rhinelander. A man of weak physical frame, but indomitable will and energy, he brought his great business ability to the development of the Diocese. It would be impossible to relate all that he has done. He successfully conducted a campaign for \$1,000,000 for the Divinity School; another of \$250,000 for the rehabilitation of Japan after the earthquake; and he secured \$2,000,000 in a campaign for Missions and Institutions of the Diocese. He had great friendship for his Clergy and was active in securing positions for those who either were without work or who sought change from their present positions. His kindness to his Coadjutor and successor was boundless. I was not the man whom he wanted. He wished to have a young man whom he could train and to whom he could impart his own ideals. Yet when I was elected

he spoke to the Convention of our warm intimacy; put his arms around me and had me kneel with him at the altar rail of St. Stephen's Church and invited the congregation to join him in prayer. He planned that my Consecration should be the greatest function ever held in the Diocese; asking that the date be set for the day following the adjournment of the House of Bishops in Atlantic City, N. J., and thus secured the presence of over fifty Bishops, and insisting that the dinner following should not be a small but a large affair.

At Lambeth he had me sit beside him, introduced me to English Bishops, and endeavored to make my

stay happy and profitable. On his return home I asked him to cast all of his work upon me and seek rest and recovery of strength. He steadfastly declined and said, "I do not want to break you down." Never once did he venture even advice in my work. He was always the warm, sympathetic friend. I shall miss him greatly, but I pray God to give me strength to be as assiduous in my work as he was in his.

May he rest in peace and may perpetual light shine upon him.

Francis M. Taft

Burial Service for Bishop Garland

The Burial Service for Bishop Garland was held in the Church of The Holy Trinity, Rittenhouse Square, Philadelphia, on Thursday, March 5, at 2.30 in the afternoon, the interment being in the Church Yard of the Parish of St. James the Less, Falls of Schuylkill, the same afternoon.

Preceding the service, the body, clad in the Episcopal robes, reposed in the

Library of the Bishop's House, where hundreds of Church people of the Diocese came to look with reverence again upon the face which had become so familiar and beloved during the many years he had served as their Chief Pastor. In attendance as a Guard of Honor were eight of the young clergy of the Diocese, some of whom he had either ordained himself or assisted in ordain-

ing, Robert O. Kevin, John R. Hart, Jr., Charles H. Long, Malcolm E. Peabody, Benjamin J. Rudderow, Granville Taylor, Charles E. Tuke, and Stanley V. Wilcox.

The service at the Church began with a procession of all the clergy of the Diocese, about 300 in number, vested in cassock and surplice with black stole, who marched from the Church House



This picture shows a portion of the procession of clergy entering Holy Trinity Church for burial services.

adjoining the Church to the seats reserved on each side of the centre aisle for them. The Master of Ceremonies was the Rev. Richard J. Morris, with the Rev. Granville Taylor as Assistant. They were followed by the Officiating Clergy, the Rt. Rev. James DeWolf Perry, D.D., S.T.D., Presiding Bishop of the Episcopal Church, a life-long friend of Bishop Garland; the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the Diocese; the Rev. Edward M. Jefferys, S.T.D., President of the Standing Committee and Rector of old St. Peter's Church, Philadelphia, and the Rev. Carl E. Grammer, S.T.D., Rector of St. Stephen's Church, accompanied by the visiting Bishops, who took their places in the sanctuary. Then came the honorary pallbearers, the Rev. G. G. Bartlett, S.T.D., Rev. Franklin Joiner, Rev. J. O. McIlhenny, D.D., Rev. L. C. Washburn, S.T.D., Mr. W. W. Frazier, Jr., Mr. W. P. Barba, Mr. E. H. Bonsall, Mr. S. F. Houston and Mr. Parker S. Williams, the clerical and lay members of the Standing Committee of the Diocese.

Immediately behind them the body was carried in by eight representatives of the younger clergy, Rev. William R. McKean, Rev. J. J. Guenther, Rev. Frederick B. Halsey, Rev. John R. McGrory, Rev. Herbert W. Jones, Rev. Joseph H. Hudson, Rev. William MacD. Sharp and Rev. N. Herbert Caley, who were followed by Mrs. Garland and members of the immediate family.

Every pew in both the nave and gallery of the Church was filled to its utmost capacity, while in the rear, as far forward as they were allowed, men and women stood crowded in every aisle, and even the stairways to the gallery were filled with those who could neither see nor hear any of the service, but wished to be somewhere within the building that they might thereby show a token of respect and affection for him whose passing they mourned so much.

The Opening Sentences of the Burial Office and the Psalms were read by Dr. Jefferys, and the Lesson by Bishop Taitt, of whom many remarked that it was so familiar to him that he needed not even to look at the book. Softly the choir of Holy Trinity sang the solemn lines of Tennyson's "Crossing the Bar," a poem which Bishop Garland himself always read when he officiated at the burial of any of his clergy. To many who were present the words brought back the familiar face and the voice surcharged with emotion as he used to stand at the altar and recite them:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.



Bishop Perry and Bishop Taitt entering Holy Trinity Church to officiate at the burial services.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of fare-
well
When I embark.

For, though from out our bourne of
time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

The Creed and Prayers were read by Dr. Grammer, after which Handel's Largo was played by a harpist, the Final Prayers with the Benediction being pronounced by Bishop Perry. Two hymns, selected by the late Bishop, were sung,

"One sweetly solemn thought comes to me o'er and o'er;" "I am nearer my home today Than I ever have been before," which followed the Psalter, and the triumphant Easter hymn, "Alleluia, Alleluia, the strife is o'er, the battle done," at the close of the service.

The visiting Bishops were Most Rev. James De Wolf Perry, D.D., S.T.D., Presiding Bishop of the Church; Rt. Rev. Philip Cook, D.D., Bishop of Delaware; Rt. Rev. George W. Davenport, D.D., Bishop of Easton; Rt. Rev. Arthur S. Lloyd, D.D., Bishop Suffragan of New York, representing the Bishop of New York; Rt. Rev. Alexander Mann, D.D., LL.D., Bishop of Pitts-

burgh; Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; Rt. Rev. Henry K. Sherrill, D.D., LL.D., Bishop of Massachusetts, and Rt. Rev. John C. Ward, D.D., Bishop of Erie.

The Armenian Church was represented by the former Archbishop Tarya and an Armenian Priest of Philadelphia. The Russian Church was represented by Bishop Adam of the Carpatho-Russian Church.

The Presiding Bishop and Bishop Taitt read the committal service at the grave, in the Churchyard of St. James the Less. They were received at the lych gate by the rector, the Rev. Charles Jarvis Harriman. The Masonic burial

service followed, in charge of the officers of the Grand Lodge of Pennsylvania. Thomas F. G. Faxius, a communicant of St. Luke and the Epiphany, represented the Rt. Worshipful Grand Master of Pennsylvania. The Rev. Clarence Herbert Reese, rector of St. Matthew's and Grand Chaplain, attended, Bishop Taitt taking the chaplain's part of the service. Others present included Past Grand Master Wiliston Smith, and the officers of Bristol Lodge, No. 25, F. and A. M.

So was laid to rest one of those whom the Prayer Book calls the greatest of all the works of the Lord, a holy and humble man of heart, Thomas James Garland.

Abstract of Sermon by the Rev. Dr. Carl E. Grammer at Memorial Service to Bishop Garland in St. Stephen's Church, Philadelphia, Sunday, March 8th

"Do not forget your former leaders, the men who brought you God's message. Remember how they ended their lives and imitate their faith." Hebr. 13:7, in Goodspeed's translation.

As the ancients well said, "Truth is the daughter of time." It will take time to reveal the greatness of Bishop Garland.

As we look back it seems strange that there should have been a moment's doubt about his election to be our diocesan when Bishop Rhinelander's ill health led to his resignation, for he had just the gifts of organization and initiative that the diocese needed. But it is an old story that the prophet is not readily recognized in his own country. In this case, however, a large majority of the clergy, the class that knew him best, were clear that he was the right man for the place, and to this opinion they brought over a majority of the parishes. To his great gratification, he was again elected at the first ballot, a compliment whose greatness can only be appreciated by those who know the troubled history of Episcopal elections in this diocese since the days of Bishop White, the only other bishop of Pennsylvania elected on the first ballot.

Coming to the leadership of the diocese with this unexampled wealth of experience in diocesan conditions and problems, and enjoying hearty support from all schools of thought in the Church, Bishop Garland was able to inaugurate a new diocesan era.

While still a Suffragan he had been one of the leaders in co-ordination of the City's Charities in the Welfare Society, he now co-ordinated all the work

of the diocese. All of this is known to some of you, and some of it is known to all of you. But it is well that we should recapitulate it briefly. His energy and initiative were felt, not only in the diocese but throughout the whole Church; beginning with the enlarged equipment of our Divinity School, extending to the needs of Japan devastated by earthquake and reaching its climax in a great diocesan campaign in behalf of our Charities and Missions, that raised over \$2,000,000.

Wonderful was the progress in his all-too-brief episcopate (speaking after the manner of men) of seven years.

Such results could not be accomplished without some friction, but they would have been absolutely impossible if there had not been general and widespread confidence in the soundest of his plans and in the justice and efficiency of his administration.

He had one of the supreme characteristics of a great ruler in his great sense of justice. He was both fair and accurate. He remembered what he promised and fulfilled his engagements to the letter. The newspapers are mistaken in saying that he belonged to no school in the Church. He was distinctly of the School of White and not of the School of Seabury. He had no desire to restore Medievalism and was friendly to scholarship and Liberal thought. But he did not seek to help on his own school of thought by partiality in administration. Truth must win converts by its own might, so far as he was concerned, and not by Episcopal authority. As a chairman must preside without partiality, so he held a Bishop must administer without favoritism. He stood

aloof from party in his administration and so enjoyed the support of all parties.

An instance of high moral courage was his stand in favor of a constitutional amendment that would enable the Federal Government to control Child Labor. If there was strong feeling in influential quarters against prohibition, even fiercer was the opposition to this proposed amendment. The State Society for the Protection of Children found its supporters so hostile that it practically abandoned the fight. If it had not been for the women's organization the case would have gone by default against the amendment in Pennsylvania. The usual cry was raised—the same cry that was heard when Shaftesbury inaugurated his beneficent crusade to protect children in mines and factories—that anything was better for children than starvation. All the old fallacies, exposed so often both by reason and experience, were trotted out. But Bishop Garland never faltered. He spoke out clearly and unmistakably. He was in favor of protecting the children from the greed of the employers and the weakness and cupidity of their parents. The children of the nation are a national responsibility and should be nationally protected. He did not care for theories of the distribution of authority. Personally, I am convinced that he was right. I know that you will agree with me that, whether right or wrong, he was certainly brave.

It is easy enough for a man who sits on the sidelines to judge dispassionately and without prejudice and speak out boldly, but it is no easy matter for one who is seeking to achieve definite ob-

jects to equip hospitals and orphanages and homes of relief of all sorts, to come out frankly for causes that are unpopular with the very people from whom he must get most of the money for his benevolent enterprises. It is to the credit of the rich people of the diocese, that they honored him for his courage and did not withhold their support from his philanthropic and missionary schemes. After all, in spite of opposition of opinion, Christian people at heart want to help the unfortunate and to do right.

His qualities of leadership were soon realized by the whole Church. He was always a missionary in spirit, deeply concerned about the prodigals, even when suffragan-bishop not shrinking from street preaching in the haunts of vice, and bringing to his own home a discharged criminal to give him another chance. He did not turn to administrative tasks because he had no taste for personal work. His humility and freedom from assumption enabled him to speak heart-to-heart with his fellow-men.

Zeal for missions animated his administration as Livingstone's missionary ardor led to his explorations. With the great Bishop as well as the great explorer, the spiritual motive was supreme. He did not inaugurate those campaigns for money, because he found in such endeavor a congenial field for the exercise of his abilities—he was seeking to build up the Kingdom of God. His spirituality was not divorced from his work, manifested in posture, or phrases, or emotional outpourings, but was the mainspring of all his activities. When outworn by the herculean labor of directing single-handed for five years a diocese that had required for many years the services of two bishops, and with inaugurating manifold new activities, he sought a much needed rest, his interest in the missionary work of the Church took him to the Pacific, to Honolulu and the Far East and carried him to Jerusalem, where he was one of the six canons of the Cathedral of St. George.

He was more occupied with the progress of the Kingdom of God than with monuments of ancient civilization or shrines of outworn faiths. The interests of humanity and of the Church of God were his chief concerns.

Not content with high ideals he knew the value of definite information and the importance of implementing visions by definite programs. No one did more to restore financial methods of the General Church to sanity. He insisted at the risk of misunderstanding and unpopularity on basing the budget on pre-

vious expenditures, and not upon bureaucratic aspirations.

Without the adventitious aid of imposing presence, or the glory of glamorous words, he became by the wisdom of his councils, and the cogency of his arguments one of the leading statesmen of our Church. Greatly will he be missed in our National Council.

But the loss there will be as nothing to the loss to this diocese. He was a leader, who knew how to enlist the loyalty of his followers by respecting their rights.

One of the great problems in connection with the Historic Episcopate is the question of the undefined rights that have gathered around the office and some believe to be inherent in it by Divine appointment. He was entirely as one with me in his conviction that the authority of a bishop must be exercised in conformity with and obedience to our Constitutions, Canons and Rubrics.

On one occasion, when some Canon was being proposed, I suggested some modification explaining that I was particularly zealous for Constitutional rather than personal rule. "Not more so than I am," he interjected. His conduct of his office bore out his claim. No one could hurt his feelings by pointing out the law; to govern according to law was his supreme desire.

Time will only make plainer, I believe, the unique blessing that Pennsylvania enjoyed in a bishop so energetic, so full of initiative and executive ability and yet so considerate of the rights of others.

The truth of the matter is, we had in Bishop Garland a saint. Many are so much accustomed to think of saints as sentimentalists and impractical visionaries that they failed to appreciate the sainthood of this great doer of the Word. Seeing him immersed in details their eyes were holden from seeing the spirit in which he was handling them. To some of us the veil was lifted when we noted the patient courage and magnanimity with which he bore himself in those trying days when this great diocese was being flouted and misunderstood and his own wonderful gift for working with others and entrusting to others responsibility was not only unappreciated but even denied. In those trying hours his steadfast faith that God rules and overrules shone out like a beacon fire that burns the brighter the harder the wind blows.

Never in my day has Pennsylvania had a bishop who came closer to the hearts of the people as a man, as a citizen and as a New Testament bishop.

Profoundly do we sympathize with

his bereaved wife, so dear to us for his sake and her own, who was bound to him in such a close oneness of heart and interest, who divided all his cares by her sympathy and multiplied all his pleasures by her joy in them, who stood by him so staunchly in those uncomplaining hours of sickness in a far country, when with characteristic unselfishness he refused to let the people at home be troubled by the news of the grievous nature of his illness, who in her solicitude to carry out his wishes has risen so heroically and self-forgetfully above her own grief.

"Break not, O Woman's heart, but still endure

Remembering all the beauty of that star which shone beside thee."

We part to meet again—

May God comfort and sustain her and may God bless this bereaved diocese, and our devoted Bishop Taitt, who has so largely commended himself to our affections and loyalty.

God buries the workman. He carries on the work. Strange as it may seem, he often carries on the work by burying the workmen, and when the body lies mouldering in the grave, the soul goes marching on. So may it be with Bishop Thomas James Garland. So I am sure he would have it. Here this morning, as we mourn for him and give thanks for his life, let us resolve to follow his example in lives more loyal to God, more loving, more courageously devoted to the furtherance of the Kingdom of God.

FIVE BISHOPS OF CHURCH BURIED IN CHURCHYARD OF ST. JAMES THE LESS

Bishop Garland is the fifth bishop to be buried in the Churchyard of St. James the Less. The lot was offered him soon after his consecration, and was selected by him personally at that time. It is located to the east of the entrance drive, about half way from the street to the lych gate. Bishop Onderdonk was buried to the east of the chancel; Bishop Stevens close to the north door, and Bishop Whitaker to the northwest of the church. Bishop Perry, of Iowa, was buried to the southwest of the lych gate.

Bishop White's final resting place is under the chancel of Old Christ Church, and Bishop Alonzo Potter's in South Laurel Hill, near the Huntingdon Street entrance, off Ridge Avenue. The Rt. Rev. Samuel Bowman, Assistant Bishop, was laid in the Churchyard of St. James, Lancaster, and Bishop Alexander Mackay-Smith in Woodlawn Cemetery, New York.

Biographical Sketch of Bishop Garland

Forty years ago, Bishop Garland turned his back on a promising business career and accumulation of riches to enter the ministry of the Church at a pitifully small salary compared to that which he had been earning in the secular occupation he had abandoned.

After 20 years' service as a priest he was elected Bishop Suffragan of the Diocese of Pennsylvania at the same session of the Diocesan Convention in 1911 that elected as Bishop Coadjutor the Rt. Rev. Philip M. Rhinelander. The Rt. Rev. Alexander Mackay-Smith was Bishop of the Diocese at the time and he had asked for Episcopal assistance because of failing health. The Bishop Coadjutor-elect and the Bishop Suffragan-elect were consecrated together in October, 1911. Bishop Mackay-Smith died on November 16 following, and the Coadjutor Bishop automatically succeeded him as Diocesan. In 1923 Bishop Rhinelander tendered his resignation. Upon its acceptance by the House of Bishops in November of that year, a special Diocesan Convention was called to meet in January, 1924, to elect his successor as Diocesan, and Bishop Garland was elected on the first ballot, and, until in response to his request for aid, he was given a Coadjutor in June of 1929, in the person of the Rt. Rev. Francis M. Taitt, Bishop Garland single handed, presided over the administration of his extensive jurisdiction, which included upwards of 200 parishes and missions and more than a score of Diocesan institutions.

Bishop Garland was the eighth Bishop of Pennsylvania in line from Bishop White. Throughout his long connection with the Diocese of Pennsylvania, as priest, Secretary to two Bishops and then as a Bishop himself, he showed rare abilities as an organizer and administrator. Immediately following his Installation as the successor to Bishop Rhinelander as Diocesan, Bishop Garland arranged a complete survey of the Missions and Institutions of the Diocese with the view of organizing a Diocesan-wide missionary movement to supply the Missions, numbering more than fifty, and the Institutions, numbering about twenty, with needed material equipment. Under his personal leadership a Five-Year Program to supply these needs was adopted, and in response to a call upon the parishioners to put the Program into operation, upwards of \$2,000,000 was subscribed in a period of ten days. As this is written the Diocese is now entering the fifth and last year in the carrying out of the Bishop's Program, with a four-years' record of rich accomplishments behind.

Bishop Garland entered the ministry from the Diocese of Pittsburgh. He was born near Belfast, Ireland, October 25, 1866, coming to Pittsburgh as a boy. He was educated at a church school and under private tutors in Pittsburgh, also graduated at St. Bees' College, England,

priesthood by the same Bishop. That same year he retired from business and his first service as a priest was as assistant at St. Peter's Church, Pittsburgh.

His ability as an executive and organizer resulted in his being soon called



This group was taken at the Annual University Day exercises of the University of Pennsylvania on Monday, February 23. It was the last public function in which Bishop Garland took part prior to his death. The Bishop was Chaplain of the day, gave the Invocation and also the Benediction. At the exercises, which were held in the new Irvine Auditorium, the Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church, and Hon. Henry Lewis Stimson, Secretary of State of the United States, were awarded the honorary degree of Doctor of Laws. Bishop Perry was the orator of the day. In the photograph Dean Penniman is shown next to Bishop Garland; then comes Bishop Perry and then Secretary Stimson.

and took a First Class in the Oxford and Cambridge Theological examinations. Making his home in Pittsburgh, he took an active part in church work. He entered the iron and steel business with his relatives, the Olivers, manifesting such executive ability that by the time he was 21 years old he was manager of the Oliver Iron & Steel Company, treasurer of a number of manufacturing corporations in addition to conducting an iron and steel brokerage business of his own.

Earning a salary nearly approaching five figures and confronted with every promise of a successful business career he decided to consecrate his life to the ministry. Retaining his business interests he entered upon a course of study. Taking his B.D. degree in course at the Philadelphia Divinity School he was ordained Deacon by the late Bishop Whitehead, of Pittsburgh, in 1891, and the following year was advanced to the

to the rectorship of All Saints', Johnstown, Pa., where he remained until 1894 when he was called to the Diocese of Pennsylvania in charge of Trinity, Coatesville. He remained there until 1898. In that period through his efforts and leadership the present Trinity Church building was built, one of the finest church buildings in the state.

Meanwhile one of his former parishioners in Johnstown had built a church in Lorain, Ohio. Bishop Leonard, of the Diocese of Ohio, appealed to the Coatesville rector to help in putting it on a sound basis. Dr. Garland volunteered to go to Lorain for two years. Completing the work Bishop Leonard had desired accomplished, Dr. Garland returned to the Diocese of Pennsylvania and became the first rector of St. Paul's Church, Bristol, Bucks County, since merged into St. James' Church.

In 1903 he became Secretary to the Late Bishop Whitaker. Upon the lat-

ter's death in February, 1911, Dr. Garland continued as Secretary to the late Bishop Mackay-Smith.

Both as a priest and as Bishop Suffragan, and subsequently as Diocesan, Bishop Garland always manifested a devotion to the missionary work of the Church, and gave a large share of service to the community. From 1908 until he was elected Bishop Suffragan he was secretary of the Missionary Department of the Third Province, the Province comprising thirteen Dioceses from and including the state of Pennsylvania on the north, Virginia on the south, and West Virginia on the west. As Bishop Suffragan of the Diocese, Dr. Garland was given special oversight of much of

the rural work. For a number of years Bishop Garland had been the American representative of the Jerusalem and East Mission and was a Canon of St. George's Cathedral in Jerusalem. At the time of his death he was also a member of the National Council of the Episcopal Church, representing the Third Province.

During many years Bishop Garland was President of the Central Council of Welfare Agencies in Philadelphia, comprising about 150 community agencies and which paved the way for the organization of the present Welfare Federation of Philadelphia. During the war Bishop Garland was Chairman of the Committee on Religious Conditions,

an inter-denominational body under the National Defense, who looked after soldiers, sailors and marines.

Bishop Garland was the author of a number of religious papers, poems and hymns. For a number of years he was one of the editors of the *Church Standard* and from 1904 until 1910 was Professor of Church History at the Church Training and Deaconess House in this city. In 1911 the University of Pittsburgh conferred upon Bishop Garland the degree of D.D., and in 1912 he received from the Philadelphia Divinity School the degree of D.C.L. and in 1925 he also received from the University of Pennsylvania the degree of LL.D.

Bishop Garland's Last Sermon Before Death at Old Christ Church

Bishop Garland was the speaker at the Noonday Service in Christ Church, Tuesday, February 24th. He seemed in excellent health and delivered his thoughtful address with more than usual effectiveness. It proved his valedictory message; for he was taken with a severe cold the next day and breathed his last on Sunday evening.

One of the frequent attendants at the services is a young woman stenographer in a nearby insurance office. As is her habit, she took notes of the Bishop's sermon and sent the rough outline to the Rector. It is given herewith for the benefit of those who would cherish his words.

His text was I Peter iv: 16:

If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Some current religious terms are not found in the scriptures. We are apt to talk, more or less understandingly, about a "Protestant" and a "Catholic," terms which were not used as they are to-day for centuries after the birth of the church.

In New Testament days the faithful were known as "Christians." Yet the word Christian is mentioned in the Bible but three times:

1. At Antioch, when Paul and Barnabas had turned to the Gentiles to preach the Gospel, it is recorded that "the Disciples were called Christians first in Antioch." It was a term of reproach.

2. A little later when St. Paul was on trial for the faith before King Agrippa,

his convincing words moved the royal auditor deeply, but he temporized with the exclamation:

"With but little persuasion thou wouldst fain make me a Christian."

Today it is the habit to use the term more or less loosely and talk about a Christian family or a Christian community or a Christian Nation, when not all in these groups are really Christians. There are many, alas! in the attitude of Agrippa today, only "almost persuaded."

In the text St. Peter is writing to the scattered Jewish disciples who were paying the price of persecution in their loyalty to the Master; and he stirs them to unwavering devotion by this challenge to steadfastness. As with them, so with us. If we have not suffered in any way for being a Christian, something vital is lacking in our experience. A Christian must always remember he is a sworn friend of Jesus and he is to count it all joy when called upon to endure wounds incidental to the conflict. For instance, he must always be truthful. It will often involve suffering to tell the truth. Not infrequently one can lie just by failing to bear witness.

St. Paul strikes the same note when he tells us the Christian life is one of sacrifice and suffering; and he too bids us be assured that the joy of suffering as a Christian is far greater than the pain. After all, nothing we give up or endure for Him is comparable to what He sacrificed for us.

There are three steps in the Christian life:

Discipleship, when we realize what one of them expressed when he exclaimed:

ACKNOWLEDGMENT FROM MRS. GARLAND

I want to thank the clergymen and laymen of this Diocese for their kindness to me, when I have needed them most. The Bishop was proud of our Diocese and loved his clergy. He was so happy to be home after his long trip.

I appreciate the thoughtfulness of the women who wrote me of their sympathy and for those who were so dear to us, giving him flowers as he passed their way.

Elizabeth Garland.

"To whom shall we go, Thou hast the words of eternal life."

Decision to cast in one's lot with Him and take up the cross.

Consecration of oneself to the "imitatio Christi," in a daily following in His footsteps.

Those early Christians out-thought, outlived and out-died their contemporaries; and we are dedicated to a like adventure when we dare to claim the title.

Sometimes, too, they were called "saints" and "the faithful" and "the followers of the way." Not that they were thereby professing perfection; but that they were united in a fellowship resolutely set to make the mind of Jesus regnant in their lives and in the life of the world.

**{Copy of Minute Adopted by the Standing Committee of the Diocese on
the Death of BISHOP GARLAND.}**

"Bishop Garland is dead. Suddenly, at Eventide, Sunday, March the First, the summons hence came to him; and the Standing Committee of the Diocese, in session this Tuesday, the Third, makes record of our common bereavement with profound regret, and would express for itself and those it represents, deep and sincere appreciation of our late leader's life and labors here and in the Church at large.

"Born in Ireland October 25, 1866, Thomas James Garland came to America as a youth, and entered upon a promiscuous business career in Pittsburgh. At large sacrifice as a young man of twenty-five he responded to the vocation of the sacred ministry and was ordained Deacon in 1891 and Priest in 1892 by the Bishop of Pittsburgh. He was married that year to Miss Elizabeth McKibben, of that City, who has been his beloved helpmeet through the two-score years since. After a brief term as Assistant in St. Peter's Church, Pittsburgh, he served successively as Rector of All Saints, Johnstown, for two years; of Trinity Church, Coatesville, for four years; of the Church of the Redeemer, Lorain, Ohio, for two years, and of St. Paul's Church, Bristol, for three years.

"In each of these cures he exerted an abiding influence as a beloved pastor and constructive adviser. From 1904 to 1911 he was the efficient Secretary and trusted confidant of Bishop Whitaker and Bishop MacKay-Smith, acquiring an intimate knowledge of the manifold activities of this important Diocese. So that when in 1911 Bishop MacKay-Smith called for the election of both a Coadjutor and a Suffragan, and the Rev. Philip Mercer Rhinelander was chosen Coadjutor, Mr. Garland was elected to the position of Suffragan. As such he served with accustomed vigor and faithfulness until 1924, when upon the resignation of Bishop Rhinelander, he was elected upon the first ballot to be the eighth Bishop of Pennsylvania.

"These distinguished Fathers in God, with their distinctive gifts, each in his time contributed greatly to the extension and enrichment of the Kingdom in this strategic jurisdiction; and the accomplishments which have characterized Bishop Garland's intensive seven years regime will stand out as enduringly noteworthy.

"For five of these exacting years he, of choice, carried the heavy burdens of our Episcopate alone; his indomitable energy driving him to the limit of his physical endurance. And beyond our boundaries in the Provincial Synod and National Council his resourceful influence has been unstintedly exerted. Verily his works do follow him; and many there are who thank God for what he has done for them.

"Above the material memorials of his aggressive industry, we cherish the gracious qualities of his personality. His keen intelligence, devout spirit, and warm heart, linked with his sturdy Christian convictions and tolerant Churchmanship, illumined with his ever-ready smile were always welcome elements in our frequent counsellings. To his bereaved widow and relatives we extend our heartfelt sympathy and we unite in the prayer that he may go from strength to strength in the life of perfect service beyond the veil. The echo of his tender tones when ministering consolation to so many in their afflictions lingers in our memory as he is laid to rest:

"I hope to see my Pilot face to face
When I have crossed the bar."

Signed,

REV. E. M. JEFFERYS, S.T.D., <i>President</i>	REV. L. C. WASHBURN, S.T.D.
MR. W. W. FRAZIER, JR., <i>Secretary</i>	MR. W. P. BARBA
REV. G. G. BARTLETT, S.T.D.	MR. E. H. BONSALE
REV. FRANKLIN JOINER	MR. S. F. HOUSTON
REV. J. O. MCILHENNY, D.D.	MR. PARKER S. WILLIAMS

Standing Committee

March 3, 1931

**[Copy of Minute on the Death of BISHOP GARLAND
Adopted by Clerical Brotherhood of the Diocese of Pennsylvania.]**

"Overwhelmed as we are by the sudden death of our beloved Bishop and friend, we recognize even in this time of sorrow the debt of gratitude we owe to God for the inestimable advantage of such a friend and leader.

"Having spent almost his entire ministry in this diocese, having been trained in the Philadelphia Divinity School, and brought into the closest relations with our Bishops and Clergy for years, Bishop Garland was uniquely equipped both in knowledge and in the possession of the confidence of the diocese for leadership and administration, when he became the Bishop of Pennsylvania. In his all-too-brief Episcopate he inaugurated a new era. Recognized by all schools of thought as a just and impartial bishop of large views and sound judgment, he was able to enlist the whole diocese in a great campaign to strengthen our benevolent institutions and improve the equipment of our Missions. His energy and initiative were felt far and wide, from the increased equipment of our Divinity School in Philadelphia to the rehabilitation of the Hospital and devastated area in Japan. His sound judgment, accurate knowledge, courage and administrative genius soon made him a leader in the National Church, while his unaffected friendliness, manifest sincerity and self-forgetfulness commended him to all who came into personal contact with him.

"Mindful of others, he was ever unmindful of self, exalted high in the Church, he was never exalted in his own opinion, but ever remained the sincere, humble-minded consecrated man who had early in life turned his back on the allurements of wealth, and entered the sacred ministry. Greatly as we shall miss his leadership and friendship we doubt not that the example of his consecration will gain in power as we shall see his life in truer perspective with the lapse of time and that being dead he will still speak to us by his example and his wisdom.

"Profoundly do we sympathize with his beloved wife. The union of heart and interest that united them so uniquely will make this separation hard, indeed, to bear. We pray that God may sustain her by His grace and by a hope full of immortality.

"We believe that we express the mind of both the Clergy and laity of this diocese and of the citizens of Philadelphia when in the midst of our sorrow we thank God for having bestowed upon this community the great gift of such a citizen, leader, Christian and bishop as Thomas J. Garland."

Signed,

H. A. F. HOYT J. O. McILHENNY C. E. GRAMMER
G. C. FOLEY A. R. VAN METER

Committee

March 2, 1931

Resolutions on Death of Bishop Garland by Seamen's Church Institute

Following are Resolutions adopted by the Executive Committee, Honorary Vice-Presidents, and the Auxiliaries of the Seamen's Church Institute.

By the Executive Committee:

In the death of the Rt. Rev. Thomas J. Garland, D.D., the Seamen's Church Institute has lost a devoted friend, and a far-seeing leader, ever giving wise counsel and understanding support. We extend to Mrs. Garland our profound sympathy, and our abiding appreciation of Bishop Garland's many services to the Seamen's Church Institute.

Signed for the Executive Committee:

A. VAN RENSSLAER,
ALBA B. JOHNSON,
W. P. BARBA,
HENRY A. ANSELL,
W. W. FRAZIER, JR.,
C. S. W. PACKARD,
SYDNEY P. CLARK,
WILLIAM J. DICKSON,
STANLEY G. FLAGG, JR.,
H. W. GOODALL.

By the Honorary Vice-Presidents:

The passing of Bishop Thomas J. Garland, D.D., the titular head of the Seamen's Church Institute, removes from this organization a wise counsellor and a devoted friend.

As Honorary Vice-Presidents, the undersigned wish, first, to extend to Mrs. Garland their sincere sympathy in this hour of her great loss and to pray for her in her sorrow, a new sense of the Presence of God. May she understand afresh that His ear is never heavy that He cannot hear, nor His arm shortened that He cannot save.

To the Diocese we would express our very great appreciation of the able leadership that has been given it by Bishop Garland, and to express, therefore, our appreciation of the great loss that has come to this great Division of the Church in the falling of its standard bearer.

Bishop Garland was not merely the head of his own Church; his broad sympathy and his co-operative spirit made him in a very real sense the Bishop of every good cause in this community. He passed on, but his works will continue.

As Honorary Vice-Presidents of the Seamen's Church Institute, we wish to register at this hour our sense of an increased responsibility because of the

death of Bishop Garland, and to pledge to the new Honorary President of the Institute and to our fellow Directors a renewed loyalty.

E. A. E. PALMQUIST,
E. G. RICHARDSON,
FLOYD W. TOMKINS,
J. HENRY HARMS,
ARTHUR C. BALDWIN,
LOUIS C. WASHBURN,
GROVES W. DREW,
FREDERICK R. GRIFFIN,
J. S. LADD THOMAS,
PAUL S. LEINBACH,
FRANK P. PARKIN,
EDWIN HEYL DELK.

By the Auxiliaries:

Overwhelmed by loss, standing reverently outside the closed door of Bishop Garland's earthly career, the Church in general, the Diocese of Pennsylvania in particular, and the Auxiliaries of the Seamen's Church Institute may, with the eyes of faith, catch the radiant vision of that larger service upon which he has entered in life eternal.

With ceaseless energy and the quietness of strength, clothed in humility but girded about with fiery zeal, he went in and out among us. Sometimes we felt him but by the benediction his passing left, like the fluttering of an angel's wing. But none were too great and none too small to be wholly unconscious of the power of his constant commitment to God's gracious mercy of those entrusted to his care. A charge he had to keep, and he kept it with steadfast courage.

Frail of body, great of soul, his memory will be an inspiration and challenge to higher living, not alone to the Auxiliaries of the Institute he loved so well, but to all who had the privilege of contact with this God's faithful Bishop to his life's end.

May he rest in peace and light perpetual shine upon him.

Therefore, be it

Resolved, That this simple testimony be spread upon the Auxiliary Minutes and that a copy thereof be sent to his stricken widow, with the abiding sympathy of this group, and also to his Bishop-friend who bears aloft the Cross he laid down.

HARRIET ETING BROWN,
CARRIE AYRES JACKSON,
M. ATHERTON LEACH.

CONFIRMATIONS, FEBRUARY 20 TO MARCH 20, INCLUSIVE

February

- 20. St. Clement, Philadelphia including one from St. Gabriel) 26
- 22. St. Mary, Hamilton Village 1
- 22. St. Philip, Philadelphia (including one from St. Matthew, Oxford Circle) ... 4
- 22. St. Andrew, West Philadelphia 8
- 22. Phillips Brooks Memorial Chapel 16
- 23. St. Matthew, Philadelphia .. 1
- 24. St. Paul, Chestnut Hill 1
- 25. St. Elisabeth, Philadelphia . 16
- 25. L'Emmanuel, Philadelphia (including 44 received) .. 74
- 25. St. James, Hestonville 16
- 27. Prince of Peace Chapel, Philadelphia (including 1 from St. Thomas, White-marsh) 11
- 27. St. Michael and All Angels 9

March

- 1. St. Paul, Overbrook 25
- 1. St. George, Philadelphia ... 8
- 1. Redemption, Philadelphia . 16
- 1. Epiphany, Sherwood 37
- 2. St. Clement at Church House 1
- 4. St. Barnabas, Haddington.. 6
- 4. Calvary, Philadelphia 10
- 6. Transfiguration Mission (including 3 received) 29
- 8. Our Saviour, Jenkintown... 22
- 8. St. John, Cynwyd 11
- 8. Mediator Chapel 67
- 10. St. Andrew, Manayunk (including one received) ... 13
- 11. St. Luke, Chester 1
- 12. Christ, Ridley Park 10
- 13. Zion, Philadelphia 10
- 15. St. James, Philadelphia (including 2 received) 35
- 15. Holy Apostles, Philadelphia 13
- 15. St. Asaph, Bala 30
- 15. St. Simon the Cyrenian.... 59
- 16. St. Stephen, Clifton Heights 10
- 18. Redeemer, Springfield 8
- 19. St. Michael, Germantown.. 28
- 20. Good Shepherd, Rosemont. 25

Protective Social Measures

By CLINTON ROGERS WOODRUFF

Not long ago a Philadelphia paper published one of those cartoons that illuminate a whole chapter of experience. Entitled "The Changing World," it consisted of three sets of pictures. The first showed how people managed to worry along perfectly well before the days of the automobile. There was the whole family jogging along behind a pair of sturdy, slowly moving horses; on the opposite side was depicted the consternation incident to a gasoline strike. The luxury of the past has truly become the necessity of the present. People once got their news from the town crier, now the daily paper is a necessity, and if it arrives a few minutes late, there's likely to be a harsh comment. In pre-telephone days people managed to get along quite comfortably; but today a breakdown in the telephone service would throw business completely out of joint.

In the "Gay Nineties" there were no traffic police, no traffic rules or regulations. The reason was a simple one. The automobile was unknown, the number of vehicles small. Traffic easily adjusted itself because of its limited amount.

A century ago there was no need for rules and regulations in industry, because industry was a simple process, conducted under the immediate eye of the boss, who knew his men and called them by their Christian names. Industry was largely centered around the home.

Today how different! Modern industry has created entirely new problems calling for readjustment of standards and the establishment of rules and regulations oftentimes of great intricacy and complexity.

In a recent illuminating article, Dr. John B. Andrews pointed out how a just and satisfactory solution of the perplexing problems of modern industry was coming to depend more and more upon co-operation of social scientists, progressive business managers, labor officials and legislators, and he should have added Church leaders, particularly to the end that legislation in the public interest be adopted to make desirable remedies permanent and universal in application and effective in embodying the principles of social justice.

When he published his famous *Wealth of Nations* in 1776, Adam Smith could not foresee that within twenty-five years public-spirited people would be forced to complain that large factories had developed, employing children from five to ten years of age, more than fourteen hours a day, in poorly ventilated, poorly lighted workrooms, for a mere pittance

and without opportunity for schooling. In 1802 after a sharp struggle, certain public spirited citizens, led by consecrated churchmen, succeeded in getting the first modern labor law enacted to help remedy this condition in England.

Objections raised by employers against that legislation sound familiar even in the present day. They protested, as Dr. Andrews summarized, the situation that protection of industry on the commercial side was the duty of Government, but it should not interfere with the employer's management of his own business; that conditions complained about were not really injurious to the workers, and anyway there is an inherent tendency for bad things to right themselves; that such legislation would drive industry out of the country.

In the United States our first labor legislation came a generation later—in 1836. Here, as in older countries, close personal relationship between employer and his workmen tended to disappear with the rise of the factory system. "Industry," said Dr. Andrews, "as a by-product, was increasingly adding to the 'human scrap heap.' Burdens of human wreckage—often the result of work accidents, disease, or unemployment—were thrown upon society. Engineers now tell us the community burdens of these three major industrial ills cost us billions of dollars yearly, much of it preventable. A single coal mine explosion in Utah cost the community \$1,000,000! In addition, the community losses in under-nourished, uneducated children, increased charity and crime, while less measurable are none the less vital."

Interest in protective social legislation is clearly expressed in the classic words of a court decision regarding the limitation of working hours: "As healthy mothers are essential to vigorous offspring, the physical well-being of women becomes an object of public interest and care in order to preserve the strength and vigor of the race."

Surely among Church people who daily recite the two great Commandments there can be no dispute about the soundness of this principle. Protective social measures are an essential part of a progressive Christian civilization. Several years ago Dr. Edward T. Devine declared that the safety, happiness, and dominant power of our American people depend upon these nine essentials:

- A sound heredity.
- A protected childhood.
- A prolonged working age.
- A freedom from preventable diseases.
- A freedom from professional crime.

An indemnity against losses by death, accident, illness and non-employment.

A rational education, or an education adapted to our every-day needs and resources.

A liberal relief system.

A normal standard of living and a social religion.

The Church stands for these ends and she must be constant and insistent, in season and out, to see that they are embodied in the public policy of the state and nation and in the personal conduct of the employer.

One of the recent presidents of the Philadelphia Conference on Social Work quoted Ruskin in her presidential address to the effect that "effectual advancement of the human race must be by individual effort; that certain general measures may aid, certain revised laws guide such advancement, but the measures and the law which have first to be determined are those of each man's home," adding "that mass reform and individual regeneration are mutually dependent upon each other and that social progress is made only by the complete reciprocal inter-weaving of each method of approach. And it was for this reason that the charitable organizations of the last quarter of the nineteenth century, and the first decade of the twentieth, devoted so much of their effort to securing social legislation on behalf of health, housing, child education and child labor laws at the same time that they tried to restore families and individuals in need of financial aid. For the wise ones in that age, as in our own, recognized that prevention of poverty, disease, and crime is a twin of individual restoration."

We have five Dioceses in Pennsylvania, and their social interests may be said to be identical. Their Social Service departments have formed a Central Committee which co-ordinates their efforts with the active co-operation of the Bishops. During the sessions of the Legislature this Committee places its chief emphasis on advancing those measures that have been selected as being worthy of support. In 1927 it helped secure the passage of a bill raising the age for marriage from 12 years for girls and from 14 for boys to 16 years, a truly great advance. It backed up the efforts of the Public Charity Association with its \$50,000,000 capital building fund program and likewise the Consumers' League Workmen's Compensation legislation. It helped secure adequate appropriations for Mothers' Pensions. It secured and held close association with the members of the Legislature and the

(Continued on page 311)

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Editor-in-Chief.....THE REV. GEORGE COPELAND
Managing Editor.....MR. SAMUEL H. WARNOCK
Business Manager.....MR. CHARLES H. CLARKE

EDITORIAL OFFICE—Church House of the Diocese of Pennsylvania,
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OUR COLLEAGUE

From the time THE CHURCH NEWS was established, while he was still suffragan, until his death, Bishop Garland was one of our most frequent contributors. Writing at first only occasionally, during the last few years he prepared a message for every issue.

He considered it an opportunity to reach a larger congregation than either his sermons at Confirmation or his addresses to different groups afforded him.

And with what forthrightness and clarity he wrote! No one could ever doubt what was the import of a single sentence. He was endowed above the average writer with the gift of exposition and narration, and though he never made any pretense to literary ability his style stood the severest test of any literary style—it was easy to read and understand.

Here no doubt Buffon's dictum that "the style is the man" was verified. As he was singularly simple, thoroughly ingenuous, and sincerely humble in his life, so there were no frills, or striving after effect, or vagueness and inexactness and profuseness in his style. He was an Israelite indeed in whom there was no guile, one of the humblest of God's servants, and as far from being a "Lord Bishop" as one can imagine, though he was one of the Lord's own bishops.

He considered himself responsible for everything published in THE CHURCH NEWS, but trusted those of us who edited it so implicitly that he often did not know what the paper would contain until he received his own copy in the mail. He only asked that the editors remember that *all* the people of the Diocese were *his* people, whether Low Church or High Church, rich or poor, learned or ignorant; and that their opinions should be respected and their feelings regarded. No one could have been fairer than he; for neither did he

ever write anything in THE CHURCH NEWS that would cause needless pain to any of the least of his brethren, but so far as it was possible he prevented other writers for the paper from doing so.

Few people can realize the Christ-like restraint that he exercised in being pre-eminently fair to all sides in a magazine that was absolutely in his control, and which he could have used to propagate his own particular type of religion. And that was characteristic of him. There is no power greater than the press, and none so often prostituted to part'sanship. We honor him for his fair-mindedness.

Those who worked with him on this paper that he loved mourn an able contributor, a wise counsellor and a true friend. "Surely somewhere afar is practiced that strength, zealous, beneficent, firm."

OFFERINGS AT SERVICE

At what services shall the decent Basin which the rubric asks the parish to provide for receiving the offerings of the people be passed? That is a question which sometimes puzzles the rector of a parish, and though he usually resolves the doubt by taking the offering, it is evident that there are occasions when there should not be any audible or even visible appeal for money. Such services, for example, as college-chapel should not include an offering, except infrequently, for they partake of the nature of family prayer. Likewise, some special services, or services of intercession by prayer groups, or where there are several services for the same people on the same day, as at a conference, one would not expect an offering to be asked.

Nevertheless we wish people would guard against the error which our esteemed Commission on Evangelism seems to have fallen into in the last issue of this paper when they intimated that their services were more likely to be devotional because the offering was omitted. That is a dangerous heresy. Why, we respectfully ask, is offering money for the Lord's work any less devotional than singing hymns? Indeed we suspect that sometimes one needs the decent basin or plate passed in front of him to test the genuineness of his devotion. One evening after the hymn "When I Survey the Wondrous Cross" had been sung in the Church of St. Edmund, London, Father Ignatius repeated to his congregation the last two lines of the hymn very impressively—

"Love so amazing, so divine

Demands my soul, my life, my all."

And he added: "Well, I am surprised to hear you sing that. Do you know that altogether you put only fifteen shillings in the collection bag this morning?"

It is our own fault if the offering is not a beautiful act of deepest devotion but only an interruption in the service.

THE GREATEST DISCOVERY

It is no disparagement of their services to humanity to say that neither Copernicus, who revolutionized men's thinking by his discovery that the sun was the center of our planetary system, nor Columbus, who changed the course of the world's history by discovering America, nor Lister, who made modern surgery possible by his discovery of the use of antiseptics, nor any of the other illustrious pioneers in exploration and investigation was the greatest discoverer in history. The greatest discovery ever made, the discovery that has had the widest influence and has yielded the most abundant harvest of happiness for mankind, was made by a woman. *It was the discovery that Jesus lives*, and was made by Mary Magdalene on the first Easter morning. Had Mary not made the amazing discovery that death made no difference to her intimate friendship with Christ, but that *Jesus lives now*, the New Testament would never have been written, there never would have been such a thing as the Christian Church, and all the long train of blessings that have followed Christianity would never have seen the light of day.

We believe that though time and space and external conditions may limit our intercourse with each other, they cannot separate us from the risen Christ: He lives and His Spirit, now everywhere present, can come into instant and immediate contact with ours. It was that discovery that brought hope to the despairing disciples and comfort to the mourning women on the first Easter Day. *We* may know it as well as they, for we may hear His gentle voice speaking to us in the secret garden of the soul while we pray, or calling us o'er the tumult of the world's wild, restless sea.

We who know Christ's love and care here are certain that we shall also experience it when we have passed beyond; for nothing, not even death, can separate us from the love of God which we have seen in Christ Jesus Our Lord. In dark days of grief many of us have entrusted our loved ones to His keeping. We could not understand why God should take them from us—father, mother, wife, child, whom we loved so much. But we trusted that He was good, we believed that He would reunite us as He reunited Mary and her Lord. On that faith we rest on Easter Day, for we have discovered that Christ is still alive.

The Prophetic Day—A Meditation

"If life is worthless, so is immortality"

By THE REV. JOSEPH FORT NEWTON, D.D., LITT.D., LL.D.

Faith in immortality is an instinct, an intuition, an inspiration, alive from the earliest time and active in every land, what is its basis? At bottom it is a question of eternal values. If life is worthless, so is immortality. If life has any excuse for being, if it has meaning, worth, value, actual or prophetic, it is a question of conserving those values. Here is the root of faith in the future life. Our healthy sense of the worth of life, and our instinctive clinging to it despite its sorrows, is the first intimation of that faith. All that man has achieved of intellectual power, moral worth, and spiritual beauty, is a justification of that faith. By the same token, the experience which realizes those values confirms that faith and makes it victorious.

Faith is *the affirmation that life has value*. It is not sight, but insight. It makes the venture and affirms that life is real, sane, worth while, and that things are not what they seem. It is "anticipated attainment." That is to say, it asserts that life has eternal meanings, and lives as if those meanings were present realities. As Coleridge said, "It bids eternal truth be present fact." That which to knowledge is but a Word to Faith has become Flesh. Knowledge is patient; faith is prophetic. If knowledge is slow, the feet of faith are swift. It runs forward into the future, takes possession of ideals, and makes them im-

mediate and commanding. It is the substance of things hoped for, the evidence of things not seen, and the power that makes dreams come true. Human brotherhood is a noble dream, but men have to be made brothers, and how long it takes history tells. But to faith they are brothers now, drawn together into the unity and fellowship of a common worship. Knowledge follows after faith, slowly fulfilling its prophecies of things to be.

All human values are heightened by the life of Jesus. He brought life, as well as immortality, to light, bringing out its color and its splendor. No fact, no fellowship but was touched by him to finer issues. The home, the family, the life of woman and child, of slave and saint, were exalted and glorified by his gospel. In Greek drama a child was only a piece of stage setting. Humanity crucified Christ on a cross, but even the cross became a symbol of sanctity. The hard old world was made larger, sweeter, richer forever because his great soul passed through it. The old, high instincts of the soul of man, burning dimly in the dark, became beacons of hope and expectation. Since Jesus lived, even a wayside flower is a teacher of wise and good and beautiful truth. More than an inspiration, he was a revelation; he made all good things better, all evil things more ugly, every sanctity more sacred, and every hope more radiant. His death

evoked light from darkness, sweetness from bitterness—like an alabaster box of precious ointment broken to anoint a hard, ungrateful world. Jesus did not argue for immortality; he unveiled the value of life. By his faithfulness he confirmed the faith of humanity.

Religion is *the realization of the value of life*. And this is especially true of the religion of Jesus, albeit he never used the word "religion," so far as we have record, but always the word "life" instead—as if to say that religion and life are one or neither is of any worth. His gospel is a disclosure of the deepest reality of God through the highest nature of man. In him our humanity found its Revealer, its Vindicator, its incomparable Teacher and Redeemer. Celsus, an early enemy of Jesus' faith, said truly that "The root of Christianity is its excessive valuation of the human soul, and the absurd idea that God takes an interest in man." Exactly; as Emerson said, "Jesus alone in history estimated the greatness of man," his divine origin and destiny, and the vast possibilities of his nature. In the gospel of Jesus men are sons of God here, now, always, and, if sons, heirs of all that is and is to be. Often men are wayward sons, sometimes wicked sons. Yet they are sons of God nevertheless, and to realize that fact and live accordingly is religion.

Jesus came, he said, that men might have life, and have it abundantly—life rich, radiant, overflowing, triumphant. Manifestly, if we are immortal at all we are immortal here and now. Knowledge of that truth, not as a theory but as a reality, sets us free from fear of death and the tyranny of time. It is to realize the Eternal life; not mere duration, but a sense of the depth of life, its worth, its beauty, its splendor. What Jesus calls Eternal Life, is life in which man overcomes death by discovering his citizenship in the Divine society. He asks man to take his stand among the eternal things, and thus commit himself to aims and enterprises which exceed the short span of mortal days. The immortal in which he believes will thus become a reality. Life so lived will reveal its own eternal quality and prophecy. Faith is fidelity to our finest instincts; the fellowship of the eternal life is its fruition. As St. Augustine put it, summing up the truth in one flashing line: "Join thyself to the Eternal God, and thou shalt be eternal."

Since this is so, surely the whole question of immortality is a question of *the conservation of the values of life*. First, affirmation, then realization, and finally a treasuring up of the ineffable wealth of moral and spiritual worth. What are the supreme values of life? Not what we possess, not what we know, not even what we do, but what we are. They are personal qualities. The noblest thing earth has to show the stars is a pure, refined, valiant personality. The ideal and goal of the universe, so far as we can know its purpose, is the growth of heroic human souls. St.

Paul saw in the groans and travail of nature the birth-throes of the sons of God, and his vision is verified by the science of today. What is evolution but a tracing of the age-long story of the struggle of nature upward out of mind to mind, out of matter to spirit, out of savagery to saintliness? They ask too much who ask us to think that these treasures, so high and hard-won, are cast at last as rubbish to the void. How then are they preserved in face of death?

There are those who say that personal immortality is not needed to conserve the values of life. Only God is eternal, and such values as our little lives have, return to him, absorbed in his life, as a candle fades into the sunlight, as a dewdrop slips into the sea. No moral worth is ever lost. Such an idea seems very lofty and profound, but the poet who wrote the lines

"The forces that were Christ
Have taken new forms and fled,"

wrote words without meaning. It is impossible, for two reasons. First, they are personal forces, and if personality ends in death, they end too. The notion of love as a quality of God, of which Jesus was a fleeting form, and the value of which he, dying on the cross, surrendered, is absurd. Second, such qualities are not entities to be abstracted from persons and absorbed by another. They cannot be transferred. The goodness of Jesus was his own, woven with the fibre of his being, and can never be taken from him. Moreover, it makes God a moral monstrosity, an infinite vampire, crushing the souls of men for their sweetness and casting them away. Besides, love, justice, mercy, are social qualities and exist only in social fellowship. If they melt into God we have at last a vision of a God just, but just to no one, loving no one but himself, this throne a universal cemetery!

No! If the bells are tolling a march to everlasting death in which Jesus and Judas sleep together, all moral value erased in dust, let us face the fact, and not attempt to muffle their tones with seductive phrases. Stately, grave, and noble were the lines of George Eliot, who, when she lost faith in personal immortality, prayed that she might join the Choir Invisible

"Of those immortal dead who live again,
In minds made better by their presence,"

but they tell us very little. Our influence and example may impress our fellows for good or ill, becoming a part of the body of law by which the race is ruled. But what is the nature of that influence? It is not that our spirit passes into them, but that it evokes in them like qualities of their own. What though Sappho sing divinely and her song go sobbing down the years, if she be choked in dust? Wherefore the lives of saints and martyrs, if it be only that in a dim far time a few shall be utterly good and wise? Then what? At last the earth will grow cold, the race will

vanish, and the Choir Invisible will no longer be the gladness of the world! Death will reign and every moral value vanish!

What of it? someone will ask, seeking a last refuge from "the malice of obliterated life." Is not virtue its own reward, its own sweetness and satisfaction? Is not morality worth while, even if pity be the root of it? Assuredly; but what is the reward of virtue if it be not the glory and the opportunity of more virtue, the glory, as Tennyson sang, of going on and still to be, that we may be better? Else it were better if the earth had remained like the moon, "a mass of slag and without a tenant." No, no; think it all through and you will see that personal immortality is the only

imaginable way of conserving the precious values of love, mercy, justice, character—values which the universe toiled through long eras to achieve, and which humanity has aspired so long to realize. "Why seek ye the living among the dead?" Over the grave made yesterday, not less than over the tomb of him who brought life and immortality to light, and whose life was a victory over death so that it revealed to what finer issues the soul ascends, it may be said, "He is not here; He is risen."

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain
Heart's love will meet them again."

An Easter Message of Comfort for the Bereaved

By THE REV. LLEWELLYN N. CALEY, D.D.

In the opening words of the Lesson in the Burial Service: "Now is Christ risen from the dead, and become the first fruits of them that sleep," St. Paul mentions three sources of comfort for those who are bereaved:

1. "Now is Christ risen from the dead." The resurrection of Jesus Christ has changed all our thoughts with regard to death and the grave. Before His resurrection the pagan world had no hope of a hereafter, and the Jews had but a very hazy conception of life after death. But since the resurrection of Jesus Christ we look no longer upon death as the dungeon abode of those who have died in the Christian faith; but rather as the robing room of immortality, the vestibule of Heaven, the gateway through which we pass from this life into the infinitely better, brighter, and more beautiful life in the world to come. To the Christian death is not a state, but a doorway through which we enter from the small and shadowed room of this present state into the glorious presence chamber of the King Eternal.

2. The Apostle speaking of the resurrection of the blessed dead goes on to say that Jesus Christ has "become the first fruits of them that sleep." Which implies that in the resurrection of our Lord we have not only the promise of our own, but also its pattern. In the days of early harvest we go into the harvest field, and from the nature of the first ripe grains we know what the nature of the whole harvest will be. If the first fruits are wheat, we say the whole field will be wheat. So Christ as the first fruits is the pattern of the great harvest that is to be.

We are so often asked, "Shall we know our loved ones in that future life?" And we can but reply, "Did not Jesus Christ know His disciples and His disciples know Him after His resurrection as they had before?" We remem-

ber how on and after that first glad Easter Day they walked and talked with Him as they had before His death on Calvary. So will it be with ourselves and our loved ones. We shall know them, and they will know us, and the old friendship and fellowship of this life will be renewed, only with this tremendous difference, here we are always living under the shadow of a sad farewell, in fear of a long "Goodbye"; but there the friendship and fellowship will be eternal.

3. St. Paul described the blessed dead as those "that sleep." He seems to say that we are not to think of those whom we have loved and lost awhile as being dead, for they have fallen asleep in Jesus. When our loved ones are asleep at home, and we go into the room where they sleep, we do not disturb them, for we know that they are resting peacefully, and soon they will wake up, and we shall see them and talk with them again.

So is it with our dear departed ones. The very name that we give to our burial places expresses this. For as in the palace of the Caesar's in Rome that portion which was set apart to be the sleeping place of the king's servants was called in their Latin tongue the "Cemeteryum," the sleeping place; so the early Christians set apart a portion of land in which to bury the servants of the King of Kings, and they called that also the "Cemeteryum," the sleeping place. We lay our loved ones to rest, to sleep, with their heads pillowed on the bosom of Mother Earth, and their heart's resting on their Saviour to wait for the dawning of the eternal Easter when the omnipotent Conqueror over all the powers of death and the grave shall call those who have fallen asleep to arise; and they will arise in the newness of a resurrection life, nevermore to be overcome by the rider of the pale horse.

You may say, "But that refers only

to the body of our loved ones, the clay envelope in which we knew and loved them; how about the real person, the eternal ego whom we loved?" We reply that Holy Scripture and the Church teaches us that they have entered into the paradise of the blessed. And you ask, "What is meant by paradise?" When our Lord said to the dying thief on the Cross, "Today shalt thou be with me in paradise," everybody who heard knew to what He referred, for then as now an enclosed garden in Syria was and is called a paradise. For instance, suppose you and I were walking along a busy street in Damascus, and a friend draws near and says, "Come with me, I want to show you the home I have just built." And taking a key out of his pocket he opens the door in a high wall, and leads us into his enclosed garden, where the wall, the shade of the trees, the perfume of the flowers, and the song of the birds all speak of safety, peace, and happiness. That is a paradise, and after resting there awhile he leads us through that to the home he has built for himself and his family to live in.

Thus was it with our beloved departed ones. Walking one day along the busy thoroughfares of life the angel of death drew near with a golden key, and opening the door, which we call death, led them into the paradise of God, where they are resting in perfect peace and joy until the Saviour will take them in His own time to the many mansions He has gone to prepare in the Father's heavenly Home, where the whole family of God will dwell in everlasting happiness.

Therefore, though we sorrow for those who have been taken from us by what we call the cruel hand of death, yet we sorrow not as those who have no hope, but as those who have the brightest and best of hope, for "now is Christ risen from the dead, and become the first fruits of them that sleep."

Some Mosaics of St. Mark's, Venice. Part II.

By REV. FRANCIS C. HARTSHORNE, M.A.

We show in this issue of THE CHURCH NEWS several more mosaics in St. Mark's, Venice. But before discussing them in detail it may be well to point out the purpose they were intended to serve when they were placed on the walls and ceiling of that church. That purpose, as Ruskin says, was to teach all who saw them the fundamental truths of Christianity and the outstanding incidents of the Bible through what we call the "eye gate." The only Bibles in those days were bulky, expensive volumes, written by hand, and exclusively in the possession of ecclesiastics and a few scholars, and of course there was nothing corresponding to our Book of Common Prayer. So the people could only be taught in two ways, by word of mouth, or, by means of pictures. The Church of St. Mark was not merely a building to worship in, but one that would of itself, by means of mosaic pictures, teach and remind the people of the things a Christian should know and believe.

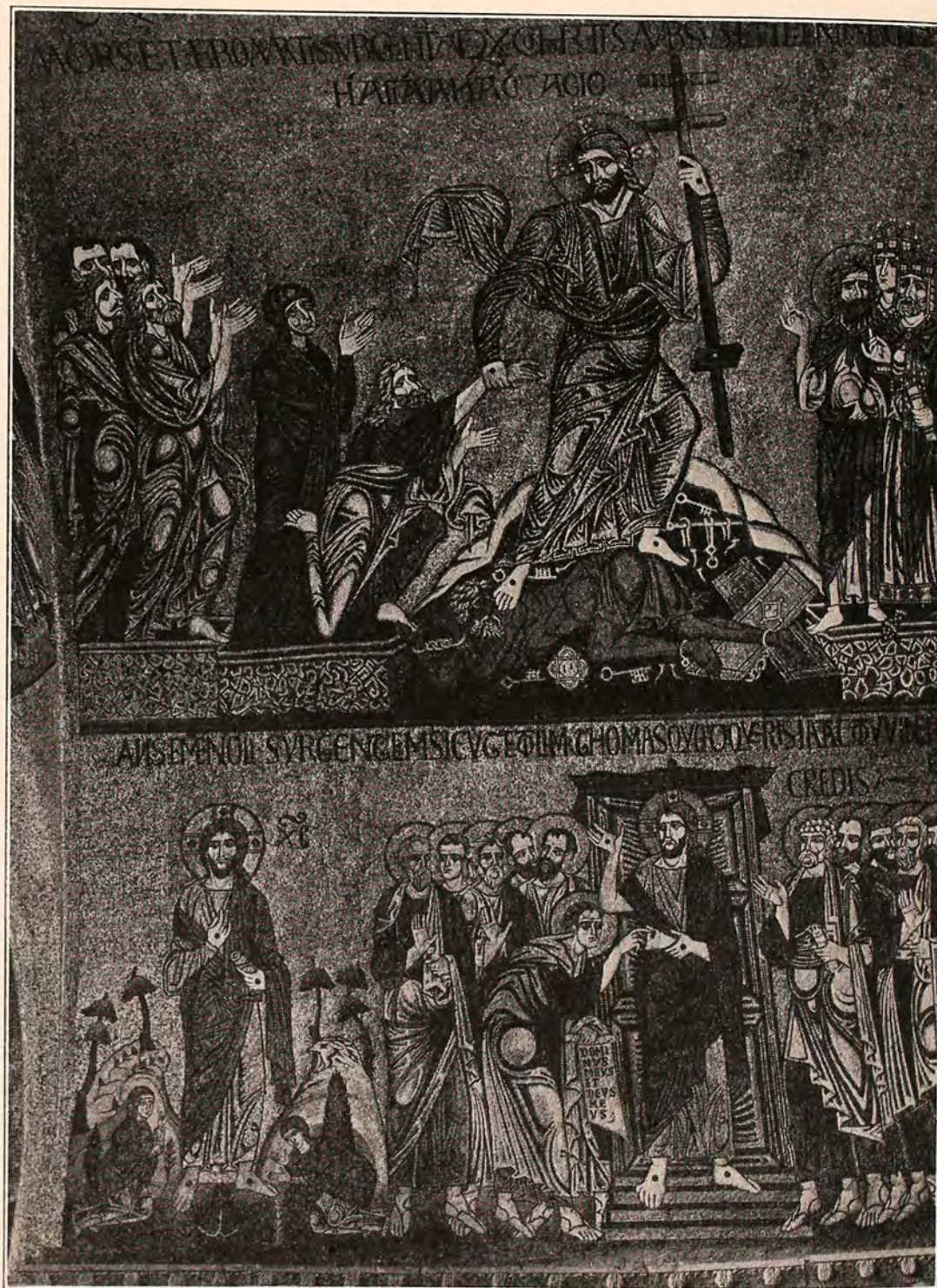
In those days it was not the custom to allow persons to actually enter a church until they had been baptized. But St. Mark's has a portico or vestibule in which those preparing for baptism could gather, and in it are displayed the events of the Old Testament history up to and including the giving of the manna. They stop there evidently to teach that they who ate the manna are dead, and to obtain the Bread of Life one must qualify, through baptism, to enter the church itself. Inside, over the doorway, is a figure of Christ Himself with a book on which are the words, "I AM THE DOOR; BY ME, IF ANY MAN ENTER IN, HE SHALL BE SAVED." And over Him, so as to be readable by those within who looked back, or who were leaving, are the words; WHO HE WAS, AND FROM WHOM HE CAME, AND AT WHAT PRICE HE REDEEMED THEE, AND WHY HE MADE THEE, AND GAVE THEE ALL THINGS, DO THOU CONSIDER." This will show the spirit that pervaded the whole enterprise.

The mosaics of the interior are devoted to great Christian doctrines and to events in the life of Christ. The photograph which we reproduce is of three adjacent mosaics representing the descent into the place of Departed Spirits, the Appearance to the Women and the Appearance to the Disciples when St. Thomas was present. Christ is shown assisting a man, probably Adam, to rise from his grave, while the female figure is no doubt that of Eve. Scattered around on the ground are pieces of

board and keys and fragments of locks and nails, indicating that Christ has burst through the gates of Hades or Death, which, up until then had been a synonym for invincible strength. And Satan lies beaten down and bound under Christ's feet, while Eve is in an attitude of worship, as she sees now fulfilled the ancient prophecy, "I will put enmity between the (*i. e.*, the serpent) and the

other two figures are apparently kings, and may be David and Solomon, the former holding his Psalms in his hand and rejoicing over the fulfillment of the words, "Thou wilt not leave my soul in Hades."

One feature of this mosaic was extremely interesting to the writer because it explained a thing that had long puzzled him, namely, why the crosses



woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

The three figures to the right are something of a mystery to the writer, but he believes that one of them, he in simple garments and bare feet, and with the halo, is St. John Baptist, for it is his characteristic gesture, "Behold the Lamb of God!" and he had preceded Christ to the abode of the departed. The

one often sees on Greek or Russian churches in this country have two, and sometimes three bars, the middle one being the longer, and the upper one sometimes not quite parallel to the middle one. The cross on the familiar Christmas Seals is of the same type, and as that movement started in Norway or Sweden that cross evidently shows Eastern influence. The early art of St.

(Continued on page 308)

Does a Child Need a Home?

*From the Children's Aid Society of Pennsylvania
311 South Juniper Street*

There is a popular argument in which most of us have taken part at some time or other. Which has the greatest influence on the life of a child, environment or heredity?

Much can be said on either side. There is one significant statement, however, that has been made in this connection which is one of the few in the controversy that is more than speculative. It is this: The heredity of children now living is a closed matter. Nothing can be changed in this respect. But environment can be changed and often bettered; therefore, why not work with the material we have, in the realm where we have influence.

It is widely acknowledged that the best environment for a child is a good home, a home with loving parents, other children to play with, and healthful surroundings. Every child needs a home, if for no other reason because a home is the normal way for a child to live at the present time.

There is a sentimental connotation about the word "home" that carries great importance in the vocabulary of most of us. It is hard to think how we could get along without phrases like, "I am going home," or "When I'm home," or "Come home with me," or "At home we do so and so." Suppose we had never had a real home! Suppose neighbors had passed us around and taken care of us out of the kindness of their hearts, but still we were always an outsider. Then suppose finally we had been put in an almshouse because there was no other place for us to go. What kind of position would we be in to face life at 21 if this homeless condition had persisted since we were six?

Putting aside the sentimental feelings about homes, scientists and child psychologists now recognize that the average home surroundings provide the best possible environment for the average child.

A child deprived of his home through accident or callousness must be cared for by the community or state. He must be fed, clothed, educated. Every citizen will recognize his responsibility in this respect. But what about the love of parents which psychologists tell us is important to the proper emotional development of the child? What about the sense of inferiority that might afflict the child who is not as other children—has no home or parents. He may be known as a "county child." This is an unbearable stigma for the youngster.

Government officials, social workers, and religious organizations are realizing more and more the importance of sup-

plying a new home that has all the attributes of an ideal family home. There should be two foster parents, a mother and a father; there should be playmates who can be met on an equal footing. These are just as important as the careful care of mental and physical health.

Where accident, such as illness, poverty, unemployment, breaks up an otherwise good home, the first duty of the social system is to patch up the breaks and make it possible for the children to remain in the home. This is an economically sound thing to do even if it involves subsidy of the child's own home.

If the home is an unfit place for a child or if it is broken because of indifference, delinquency or heartlessness the childish victims of this crack in the normal social scheme of things should have an opportunity to live in a proper foster home so that they may be as little marked by their early bad environment as possible.

The Children's Aid Society of Pennsylvania was founded in 1882, by a group of people who believed foster homes were desirable for the children who were deprived of their own homes. They believed it was economically sound and humane to try to bring together the childless family and the homeless child.

The Episcopal church was closely identified with this movement. The names of the founders would include the following not now living: Mrs. William W. Frazier, Mrs. George B. Roberts, Mrs. Charles Hacker, Miss Katherine Newlin, Mrs. James C. Biddle, Mrs. T. Broom Belfield, Theodore M. Etting, Mrs. Evan Randolph, Miss Mary S. Buckley, Richard S. Hunter and Clement B. Newbold. Among the members of the Board are: Dr. George Woodward, Mrs. Frederick A. Packard, Robert E. Brooke, Mrs. Bayard Henry, Mrs. Richard Norris Williams and Fitz Eugene Newbold.

In every community there are inevitably some children born into families who are unable to see them through the period of growing up. In eastern and central Pennsylvania with its industrial cities, its anthracite coal mining, and its agricultural counties, there are many children with no families of their own to depend on. Such children are the responsibility of their communities and their state. Plans for their care must be made. These are the youngsters in whom the Children's Aid Society is interested.

A thousand children are in the care of thirteen county agencies of the Children's Aid Society of Pennsylvania out-

side of Philadelphia; and another thousand are provided for through the main office in Philadelphia.

A few of these 2000 children are orphaned by death, the balance are wholly or partially orphaned by the exigencies of life. There are the motherless children whose fathers cannot be both wage earner and mother to them. Some have been deserted by mother or father or both. Some are the children of unmarried mothers who are unable to live up to the responsibilities of parenthood, mental, physical and moral breakdowns all contribute to the total of neglected and dependent children in the care of the Society.

Figures are important, but it is the individual child with its helplessness and needs that touches us. A thousand children in need may stir us to plan some day for some relief of the situation; but the youngster clad in rags, playing in the street and at supper time hanging around a hot dog stand in hopes some satiated person will cast aside a roll he can claim, makes us reach at once into our pocket to pay for the whole new roll and juicy "dog" to feed him. But what about tomorrow? There are some pathetic children we know about who need help now and will need some tomorrow.

A three year old clutching at his father's leg asking for personal service and food while the distraught father heats the last cup of milk for the smaller baby, and hardens his heart against the appeal in the upturned waiting face of the child who thinks the food is for him, clutches at our hearts. The mother is ill in the hospital. The father lost his job because he had to remain at home and care for his two babies when his wife was taken to the hospital. On the death bed of his mother, the desperate father turned to the Children's Aid. His two children are now in a comfortable foster home where he can visit them and knows they are loved as well as cared for.

The Children's Aid Society knows of hundreds of children in tragic situations and the organization is working at capacity to alleviate the tragedy as much as possible.—MARION WHARTON WILLIAMS (Mrs. Richard Norris Williams).

"Who seeks for Heaven alone to save his soul

May keep the path, but will not reach the goal:

While he who walks in love may wander far

But God will bring him where the blessed are."—Henry Van Dyke.

THE DIOCESAN CONVENTION OF 1931

The One Hundred and Forty-seventh Convention of the Diocese of Pennsylvania will be held on Tuesday, May 5, 1931, at 9:30 A. M., in Holy Trinity Church, Nineteenth and Walnut Streets.

Besides the ordinary routine business of the opening session of the election of officers and the Reports of Committees the election of the members of the Standing Committee and of the Executive Council, there will be this year the election of Deputies and Alternate Deputies to the General Convention of the Church which is to be held in Denver in September.

If there is time at the morning session the Report of the Committee on the Cathedral Program will probably be made. Considerable interest is being manifested in this, which may lead to quite some discussion. This, however, may possibly be modified owing to the sad death of our beloved Diocesan, Bishop Garland, who was deeply interested in the project. The special order of the day after lunch will be the Address of the Bishop, which is always listened to with great interest.

This will be followed about 3.15 P. M. by an address by a representative of the National Council to give "Advance information of the plans for the following triennium to be presented by the National Council to the next General Convention."

According to the action of the Diocesan Convention of last year "That the Field Department be requested to arrange for three or four Missionary Bishops to address the Annual Convention of 1931," these addresses will probably follow that of the representative of the National Council, say about 3.45 P. M.

Last year the Diocesan Convention was a somewhat short and quiet one, and therefore not much of importance was referred to the coming one for consideration. There are, however, a few matters which were referred last year to be reported at the forthcoming Convention. Among others is the proposed Amendment to Canon XV, Section 2, subsection 1, with regard to placing "on an Inactive List of Communicants persons who in the judgment of the Minister have permanently ceased to be communicants of the same." The Chancellor and the Committee on Canons are also to bring in a Report with reference to the seating of Deputies from St. John's Northern Liberties in the Diocesan Convention, which was continued from last year.

At the February meeting of the Executive Council two resolutions were passed, the results of which are likely to be brought before the Diocesan Con-

SPECIAL NOTICE TO "CHURCH NEWS" READERS

The next issue of "The Church News" will be the Special Annual Diocesan Convention number, and will not reach you until after the Convention, which will meet on Tuesday, May 5, in Holy Trinity Church.

Do Not miss the Convention Number.

We are counting upon an interesting, helpful and informative report of the proceedings of the Convention.

The Convention Number also will include many other features of special interest to all our people everywhere in the Diocese.

If your subscription expires with the current issue be sure to renew it at once so as to make certain of receiving the Convention Number.

Rectors and Vestries desiring copies of the Convention Number for distribution among their congregations write or telephone the business office of "The Church News," 1016 Arch Street (Bell Phone, Walnut 0349) for special rates.

Orders for extra copies should be placed as early as possible.

vention for approval; namely, "That the Bishop appoint a Committee of Five to consider any change in methods concerning the missionary work of the Church, and to report at the next meeting, or as soon after as possible," and "That a Committee of Six Laymen be appointed to assist the Bishops in raising a Guarantee Fund (if needed) to pay the Apportionment."

It might be well to add that a Resolution was passed last year and made a Standing Order of the Convention "That the Convention urgently requests and confidently expects that the Parishes and Missions will send to the Treasurer of the Diocese at the end of each month all monies definitely contributed for the work of the Diocese and of the General Church." We need hardly say that the fulfillment of that resolution would be a great help to the Treasurer of the Diocese, and would save him from borrowing large sums of money for several months to meet the financial obligations of the Diocese.

L. N. CALEY.

WORK IN MANILA

At the Cathedral of St. Mary and St. John, in Manila, the Women's Auxiliary has accomplished a great deal in the past year. They have worked for the five fields, making altar linen and other gifts for the Cathedral parish, clothing for diocesan missions and for babies in St. Luke's Hospital, Manila, aiding four community organizations, and sending gifts to various national Church projects, in addition to assuming a definite share of the sum given by the diocese for the general work of the Church.

STUDENT SUMMER PLANS

An important business corporation will not employ a man without a satisfactory answer to the question, "How have you spent the last three summers?" Student Summer Conferences have often proven the climatic experience to the year's work. Many outstanding leaders will be present at the following conferences:

<i>For Men:</i>	JUNE
Seabeck, Washington	6-13
Northfield, Massachusetts	10-18
Geneva, Wisconsin	12-19
Blue Ridge, North Carolina ...	15-25
Blairstown, New Jersey	18-26
<i>For Women:</i>	
Blue Ridge, North Carolina ...	6-15
Seabeck, Washington	15-25
Asilomar, California	16-26
Maqua, Maine	17-27
Silver Bay, New York	18-26
Geneva, Wisconsin	20-29
<i>For Men and Women:</i>	
Estes Park, Colorado	5-15
Hollister, Missouri	5-15
Forest Park, Pennsylvania	10-20

St. Peter's and St. Elizabeth's Chinese Churches, Honolulu, had a great thrill over the visit of a real Chinese Bishop, Bishop Tsen of Honan, who stopped in Honolulu on his way home from Lambeth. They gave him some offerings toward the endowment of the episcopate in Shensi, the Chinese Church's "home missions field," which is his special care. The Bishop found some cousins in Honolulu, among the Changs, whose family moved from central China to Canton only about five hundred years ago. The cousinship, though remote, was claimed with pride.

STUDENT WORK

AT HAVERFORD

Haverford College has an enrollment of about 300, of whom 60 are Episcopalians. These boys live on the campus, but most of them return home over the week-ends.

The nearest parish of our Church is St. Mary's, Ardmore. When the Rev. Mr. Haughey was rector, he was very successful in attracting the Haverford students to his Men's Club. The Rev. Mr. Gibson was not rector long enough to undertake any work among the students, but the Rev. Mr. Pitts, the present rector, has been interested in the students from the beginning. He has secured the services of Mr. W. B. Stimson, a student at the Philadelphia Divinity School, who acts as assistant in the parish and also as the student pastor.

Mr. Stimson, who began his work at Haverford last autumn, first endeavored to find out what the situation was. The Episcopalian group is a fine body of men, and includes many undergraduate leaders. Of the students who remain at Haverford over the week-ends, nearly all attend religious services either at Ardmore or Bryn Mawr, and several of the faculty are communicants of St. Mary's. Haverford College is a Quaker institution, and meetings are held every week, which most of the students attend. As Haverford is definitely a denominational institution, the methods of work must be different from those in more secular colleges.

Mr. Stimson has visited among the students, and secured the support of a group. Every week he spends an afternoon in a room on the campus, where he is able to meet the men quietly and informally. No attempt is being made to hold large meetings or to do anything spectacular. The student pastor is simply endeavoring to make friends with the men, and to make them feel the responsibility for keeping up their personal religious life while they are in college. Just before Lent, Mr. Coleman Jennings, representing the National Council, met with a group of the students at the St. Mary's rectory, and spoke to them about the importance of personal work and influence.

There is every reason to feel encouraged with the progress of the work, which commenced only a few months ago. Not only do these men need the Church, but the Church needs them, for they represent the best type of American manhood. The diocese makes no provision for this work, and Mr. Stimson would find his task much easier if a small fund could be placed at his disposal. Both Mr. Pitts and Mr. Stimson are to be congratulated on their efforts.

SEVEN ANNUAL SERVICES OF THANKSGIVING FOR THE PRESENTATION OF THE LENTEN MISSIONARY OFFERING

April 26, 1931

3 P. M.

Germantown Convocation

Christ Church, Tulpehocken and McCallum Streets, Germantown

Speakers: Rt. Rev. Francis M. Taitt, S.T.D.,
Bishop of the Diocese.

Rev. Arthur M. Sherman,
Secretary for Missionary Education, Na-
tional Department of Religious Education.

North Philadelphia Convocation

St. Simeon's Church, Lehigh Avenue and Ninth Street,
Philadelphia

Speaker: Rt. Rev. A. A. Gilman, S.T.D.,
Bishop Suffragan of Hankow, China.

April 26, 1931

4 P. M.

South Philadelphia Convocation

Church of the Holy Apostles, Twenty-first and Christian
Streets, Philadelphia

Speakers: Rt. Rev. Francis M. Taitt, S.T.D.
Rt. Rev. A. A. Gilman, S.T.D.

West Philadelphia Convocation

Church of the Epiphany, Baltimore Avenue and Fifty-seventh
Street, Philadelphia

Speaker: Rev. Arthur M. Sherman, D.D.

May 3, 1931

3 P. M.

Germantown Convocation

St. James' Church, Bristol, Pennsylvania

Speaker: Rt. Rev. A. A. Gilman, S.T.D.

Norristown Convocation

Trinity Church, Ambler, Pennsylvania

Speaker: Rev. C. H. Collett,
General Secretary, Field Department.

Chester Convocation

Church of the Redeemer, Bryn Mawr, Pennsylvania

Speakers: Rt. Rev. Francis M. Taitt, S.T.D.

Rev. B. H. Reinheimer, D.D.,
Executive Secretary, Field Department.

Church school treasurers are asked to remit the offering to Mr. A. V. Morton, Treasurer, Church House, as soon after Easter as possible, so that the totals may be included in the Order of Service. Junior Choirs from the various parishes are urged to attend the service. Provision will be made in the adjoining parish house for vesting.

Our Prayer Book — A Life-Long Companion

By REV. HENRY STUART PAYNTER

[This is the fifth in the series of short articles on the Prayer Book written by Mr. Paynter for THE CHURCH NEWS. The fourth article appeared in the March issue.—Ed.]

When the infant is taken from the bed upon which he is born, the first experience of life is the Prayer Book service of Baptism. "Mother Church" is identified with us almost as intimately and as constantly as our natural Mother, and long after we are parted from our Mother after the flesh, the devotional book of Mother Church continues to guide and inspire and comfort us. Our Prayer Book, anticipating the time when we may be deprived of the guidance of our natural parents, provides at the very beginning of life for God Parents. Hence we have "Sponsors in Baptism," who promise for us that we will renounce the evil, believe the Christian Faith, obey God's commandments, be instructed in Christian principles, and later receive Confirmation. All this is done for us even before our identity in life is established. After these promises have been made for us, then the Minister takes us in his arms and gives us our name, by which we are to be known forever.

Then the Prayer Book provides certain "Offices of Instruction" through which we learn by a series of questions and answers the significance of our Baptism, the meaning of the Creed, the Ten Commandments with their exposition of our duty to God and to our neighbor, the importance of prayer in the Christian life, the character of the Church, and our duty to attend its services, and to pray and work and give for the spread of Christ's Kingdom. In these offices we learn also about the meaning and use of the Church's sacraments and Ministry. The Prayer Book, in its rubrics, or rules of direction, provides that the ministers of the Church shall diligently instruct the youth of the Church.

Just at the stage in the development of our life when we can best appreciate it and most need its help, the Prayer Book provides for us Confirmation. In this service we accept for ourselves the responsibilities undertaken for us by our Sponsors at the time of our Baptism. The Bishop lays his hands upon our head, and prays that the Holy Spirit may keep us steadfast

in our resolution, enable us to grow in our spiritual life, and make us victorious.

After Confirmation, the Prayer Book provides for us the Holy Communion, for the nourishing, refreshing, and strengthening of our souls. Collects, Epistles and Gospels are furnished for the occasions when this service is to be used. There are no less than ninety days in each year that are so designated in the Prayer Book. Every Sunday in the year, and almost as many other days are suggested as proper occasions for Communion. It would certainly appear that our Prayer Book expects that frequent attendance at this service should be the practice of her children. Of course, Holy Communion is not limited to such days as indicated above, and in some Churches a daily celebration is the custom. The Prayer Book also provides other services of worship, especially the order of daily Morning and Evening Prayer, so that frequent opportunity is afforded for assembling in the Church for prayer and praise.

Christian Marriage is solemnized by a beautiful and impressive Prayer Book service, with prayers for the gift of children, and the blessing of the home which may be established after marriage. Forms of prayer to be used by families in their homes are to be found in the Prayer Book, with Grace before meals, and additional beautiful prayers that fit admirably every interest that may center in a Christian home. When children are born there is a special service of Thanksgiving of Women after childbirth.

When sickness comes, as it is bound to do, in the family circle, there is rich and full service for the Visitation of the Sick, with provision for proper ministrations under any circumstances, whether the sickness be serious or not. Portions of this service can be profitably used by anyone, whether there is an ordained Minister available or not.

At the close of life our Prayer Book provides the beautiful service for the Burial of the Dead, with its hopefulness and peace which are so much needed at such a time. A dignified and helpful service which closes the life of the simple or the great, the rich or the poor. When we are gone we are not forgotten by the Prayer Book. In the Communion service we are remembered. In Family Prayer is a special prayer "for the anniversary of one departed," and elsewhere are to be found appropriate prayers for those "whom we have loved, and lost a while."

Do not forget that even as "to work is to worship," so to be cheery is to worship also; and to be happy is the first step to being pious.—R. L. Stevenson.

It is better even to stumble along in the right road than to step firm in the wrong one.

"Train up a child in the way it should go, and go that way yourself."—Rt. Rev. J. I. B. Larned.

*A powerfully written
novel of college life*

SILVER TRUMPET

By J. Wesley Ingles

In D. Randall MacRae's self-centered life, religion and Christ had meant little. Four years at a large eastern college, an indulgent father, plenty of spending money, and a free rein had already given him a cynical, superior attitude toward life.

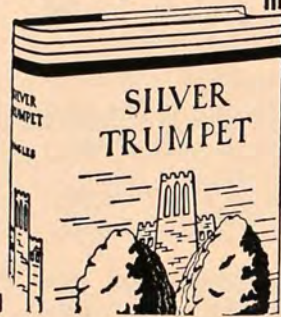
Then he caught a glimpse of Fay Thurston. Try as he would, he could not brush her from his memory. He had never met Fay. Yet to be near her, he breaks with his father, and enrolls at a small co-educational college in the middle west, where a strong Christian atmosphere prevails.

In a day when the "flaming youth" type of college novel is so conspicuous, "Silver Trumpet" brings a welcome note of hope and help. It pictures the true Christian faith clearly and convincingly. It should be of tremendous influence in molding higher ideals and developing a deeper Christian faith.

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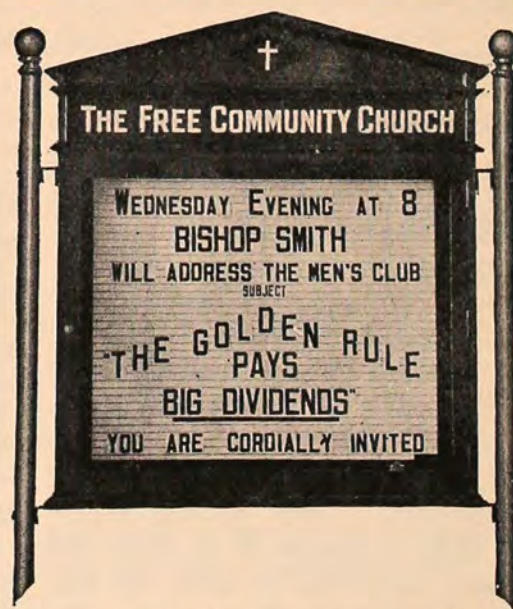
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News of the Young Peoples Fellowships

On Sunday afternoon, March 8, at 3 o'clock, the Young People's Fellowships of West Philadelphia and Chester Conventions held a special service at St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue. Opening sentences and Prayers were read by Fred Welden, Psalter by Harry McCall, Lessons by Stuart Paynter and Albert Roebuck. All of these readers are members of St. Barnabas' Fellowship. Another member, Fred Cope, played a cornet solo. Harry Herbert and Wesley Leshner acted as ushers. A Young People's Choir, under the direction of Earl McMullen, sang as an anthem, "Fear not ye, O Israel," by Spicker.

The speaker at the service was Rev. Edward H. Bonsall, Jr., Secretary of the Young People's Division of the Pennsylvania State S. S. Association. His address was based on St. Luke 2:52 "Jesus increased in wisdom and in stature, and in favor of God and man." It was an exposition of the four-fold life of Jesus as a pattern for the life of modern youth. In reference to the development of the physical side of the life of youth, Mr. Bonsall frankly said some very plain and helpful things about the sublimation of the body and its desires. In connection with intellectual development, some practical and helpful suggestions were given as to a profitable mental attitude during and after school or college days. The social relationships were discussed in detail as they apply to the relations between young men and young women, varieties and kinds of friendships, attitudes toward strangers, "foreigners," and people of other races. A strong plea was made for real growth in the individual private prayer life of the young people, and an intelligent, sincere and frequent attendance at the Holy Communion—spiritual progress.

About 250 members of some fifteen Fellowships were in attendance, and about 100 remained for supper and a social gathering in the gymnasium of the Parish House.

The annual officers' meeting of the Young People's Fellowship of the Province of Washington was held in Philadelphia, February 21 and 22.

The purpose of the meeting was to plan the coming conference to be held in Baltimore, May 1, 2 and 3. The theme of the conference will be "Where shall we go," which will be developed by nationally known church leaders in Young People's work.

Several methods were discussed to enlist the aid of the clergy in extending the work of the Fellowship in the Province, since the officers felt that one of the greatest needs of the local groups was more support and guidance by the adult advisers.

The National Corporate Communion will be held on May 24, and it is hoped all individual fellowships will observe this day.

The National Conference of the Young People's Fellowship to be held in Faribault, Minn., August 26 to 31, was discussed and all dioceses are urged to send representatives in order to meet the young people from all over the country engaged in the same work as themselves.

Inspiring reports were read from the various dioceses which indicate a slow but steady growth of our organization throughout the Province.

"There should be formal and well-directed religious education in order to

assist the young people in thinking out Christianity for themselves and developing their own proofs of God," the Rev. Edward H. Bonsall, Jr., Secretary of the Young People's Division of the Pennsylvania State Sunday School Association, stated at a service held by the Young People's Fellowships of the convocations of West Philadelphia and Chester, at St. Barnabas's Church, Sixty-fourth Street and Haverford Avenue, on Sunday, March 8.

Mr. Bonsall stressed the importance of the proper Christian attitude toward life. He compared the asceticisms of the ancient Christians to the ideal of social service of the modern. If more earnest thought were used on the problems arising from race prejudice and class distinction, instead of the half-hearted efforts of the present social order, these ills would quickly disappear.

Inspirational Day of the Young People's Fellowship of the Diocese of Pennsylvania was held March 21 at St. James' Church, Twenty-second and Walnut Streets, as a preparation for Easter.

In the afternoon the meditation was led by Dr. Joseph Fort Newton on the theme "Spiritual Training." After a quiet supper, Leicester C. Lewis continued, enlarging on the subject.

As a special Lenten feature, the Young People's Fellowship of St. Paul's Church, Glen Loch, Pa., are omitting the regular Sunday evening meetings during March and, instead, are attending all church services. Besides this they are doing all they can to raise money to contribute to the Sunday School Lenten Offering.

DIOCESAN ALTAR GUILD

The Diocesan Altar Guild will hold its spring Diocesan Meeting at the Churchwoman's Club, 134 South Twenty-second street, on Thursday, April 16, beginning, as usual, with supper at 6 P.M. The Rev. Leicester C. Lewis, D.D., will address the meeting, which will close with a short service in St. James Church.

This meeting is open to all who may be interested. Those desiring supper (for which a charge of 35 cents will be made) are asked to notify the Secretary, Miss Elizabeth J. Lea, The Wellington, Nineteenth and Walnut streets, Philadelphia.

WARNING!

It is necessary again to call the attention of the clergy to the activities of unauthorized beggars claiming to represent the Eastern Churches, especially the Assyrian. There are now in America four Assyrians calling themselves Archbishops and Bishops, none of whom possess Orders or valid consecration.

The clergy are earnestly asked not to give any encouragement or extend hospitality without a reference to this office.

(Signed) W. C. EMHART,
Secretary, Ecclesiastical Relations,
Church Missions House,
281 Fourth Avenue, New York.

Limited number of children, 4 to 12 years, to board by week or season, July and August; Seashore camp, sleep in doors. References exchanged. Phone or write further information. Mrs. J. Virginia Dumont, 37 Copley Road, Upper Darby, Pa., Boulevard 410 J.

Educational and Spiritual Growth

The conviction that first things must be kept first has come to us anew in our Young People's Fellowship Commission. The Commission recognizes its responsibility to do executive and administrative work in giving leadership to all the Fellowships of the Diocese and in maintaining its connections with the Provincial and National organizations. These responsibilities call for well organized machinery and each one is assisting in keeping the machinery going. We are not interested in any disparagement of the machinery, we believe that organization means efficiency and we therefore want the most perfect form of organization, but that can only be had when the organizers and workers have an attitude of mind and soul which is sensitive to the Divine and personal influences all about us. We therefore are starting out on the new movement to enrich our thought and to win our souls. A new educational and spiritual emphasis is to be given.

We are going to take time in our

Commission meetings for study, thought, meditation and prayer—in practicing before we preach. We are certain all other work will then be done with greater power and satisfaction in the atmosphere of culture which the Episcopal Church should always represent. We insist upon having this for our own program before taking it to others, but are tremendously enthusiastic about the deeper and better work we can do throughout the Diocese in sharing this enrichment with others.

We look to the Commission on Religious Education and any other departments and commissions for counsel and co-operation as well as to any other individuals in the Diocese. We have invited Dr. Seymour and Dr. Tuke to give us in April their best thought on the latest educational methods and their deepest experiences with God.

JOHN R. HART, JR.,

Chairman of the Young People's Fellowship Commission.

DON'T MISS THE G. F. S.

GALA EVENT, APRIL 11

Supplementing the notice given in the February and March issues of this paper, the Girls' Friendly Society will present on the evening of April 11 in the ballroom of the Bellevue-Stratford Hotel, Miss Frances Homer, well-known character impersonator, followed by dancing. Unlike the usual monologist, who deals merely with incident, Miss Homer's sketches are tiny dramas, all pulsating with life, action and charm. She has appeared before critical audiences throughout the eastern part of the country and has been received by both press and public in a most enthusiastic manner, and the Girls' Friendly Society are most happy to be able to present her.

Tickets for this gala event will be \$1 only, and the money object is the Holiday House at Cape May. We must erect a fire-escape before we can open the House for guests this summer. Besides a splendid evening's entertainment, consider that you are only applying this amount to your own or your friend's life insurance by helping in this important cause. Also, by way of "letting the cat out of the bag," *there will be no Annual Diocesan Garden Party* this year, so that your contributions will not be asked for that a little later on.

So we are asking all members and friends to give us loyal support on this occasion and come and enjoy this unusual and delightful evening with us—**APRIL 11 — BELLEVUE-STRATFORD BALLROOM—TICKETS \$1,**

obtainable from any of the branches or by calling Michigan 7267.

G. F. S. BASKETBALL

The final games of the series have been played, the two winning teams being, in the senior group, Trinity, Oxford, and among the juniors, Christ Church and Calvary, Germantown, have still the final to play. Watch for this result next month.

ANNUAL FESTIVAL SERVICE OF GIRLS' FRIENDLY

This service will take place on April 28 at 8 P. M. in St. James' Church, Twenty-second and Chestnut Streets. Rev. Dr. Joseph Fort Newton will preach the sermon.

VITAPHONE SERVICES

During the Sunday evenings of Lent St. Matthew's Church, Francisville, has been having Vitaphone Services in the parish house. There is a shortened Evening Prayer, with popular singing led by the rector's cornet and a Young People's Choir, followed by an illustrated scripture lesson with moving pictures on "The Life of Christ," shown upon the screen to the accompaniment of Vitaphone music.

The first Sunday evening that this new kind of service was tried the attendance more than doubled, and by the middle of Lent the auditorium, which seats more than 300 people, was filled.

G. F. S. CANDIDATES' BRANCH OF ST. JOHN'S HOUSE GIVES AN INTERESTING SUPPER

As hostesses at a Mother's and Daughter's Supper we received six nationalities to our festive board—Rumanian, Lithuanian, Polish, Jewish, Italian and American—73 in all. The tables were decorated with artificial sweet peas of variegated colors which the children had made in class.

Through the Unemployment Bureau, we were successful in securing a piano player and a most delightful entertainer, Madam Freya Faber from Holland, who, dressed in her native costume, played the lute as her own accompaniment to a delightful and charming series of songs in Italian, French, Dutch and English.

Miss Eleanor A. Deane, who does splendid work in South Philadelphia among the foreign-born, spoke on "Motherhood," and in very sincere and simple English told the mothers what we are trying to give their daughters when they come to the G. F. S.—how we are trying to lay the foundation for them to follow the beautiful American flag—Red for Courage, White for Purity, Blue for Loyalty. Mrs. C. William Spiess, National Head of Publicity, followed Miss Deane with a short talk on what the Girls' Friendly Society is and of its world-wide membership.

By this time all the mothers were quite at home and it was not very difficult to persuade a Rumanian mother to sing for us in her native tongue. We could not understand what she was singing, but her face told how much of her heart and soul was in the song. One of the mothers said as she was going out, "Oh, my, if you could know the words—how beautiful—I felt like I want to cry."

The supper was not only the means of acquainting the mothers with the Girls' Friendly, but it demonstrated that no matter what the nationality or walk of life, mothers are always interested in their daughter's activities.

MAY DIOCESAN EVENT OF GIRLS' FRIENDLY

On Saturday afternoon, May 2nd, the G. F. S. will take a motor trip to old St. David's, Radnor. There will be a brief service in the interesting old church, followed by an historical talk by the rector, Rev. Croswell McBee. Tea will be served before the return trip. This promises to be a delightful afternoon and we hope many will avail themselves of the opportunity.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

The United Thank Offering

On the thirtieth day of April the women of the Diocese of Pennsylvania will make their twenty-seventh annual Presentation of the United Thank-Offering. Because this Presentation will be made this month we think it a good time to recall to your minds the nature and purpose of the Offering.

This Offering is made spontaneously, by women with thankful hearts the world over. The expression of their thankfulness, when the gift takes its most usual form of money, is to enable other women to go into the mission fields of our Church and there act out our Lord's commands to teach, preach and heal. Sometimes, instead of giving money, a woman makes the offering of her own life, when she volunteers to go into the mission field herself.

In 1928 in Washington \$1,101,450.40 was presented at the Triennial Convention. These Presentations made at the Conventions are the total sums that have been collected in each Diocese and Missionary District during the years between each Convention. What the women of this Diocese give on April 30 will be part of the whole Offering which will be presented in Denver next September, when the Convention meets there. This money, when it is turned over to the National Council of our Church, is used for the training, sending and support of women workers in the mission field. It will also take care of these same women when they are sick or disabled, and provides them with a pension when they are no longer able to carry on their work.

Part of the Offering that is presented at the Convention is used for new buildings in the field, such as a dormitory for a girls' school, the wing of a hospital, or a new Church.

All this has grown from small beginnings. In 1889 Two Thousand Dollars was presented as the first United Offering of the women of the Church. This

sum was used to build a small church in Alaska and to send one woman to the mission field. Of course, few women had a part in this first Offering, but as the years have passed more and more women have heard about it and have added their gifts until the Offering has reached its present size. Now, instead of one woman, 221 women workers are in the field.

At all the Conventions the total that has been announced by the Treasurer of the National Council has never been larger than it was three years before. And there seems to be no reason why it should ever grow less. The women of the Diocese of Pennsylvania have always made the largest Offering. Some day another Diocese will pass us and take the lead, but it is right that this should be, for the only value in setting a high standard is to have it exceeded by another. The Offering must grow until every woman in the Church has a part in it. It is not just another way of collecting money for a favorite cause; it is far too intimate and too joyous for that.

That, briefly, is what the United Thank-Offering is. But in that account you have learned nothing of the "thrill" of the Offering. From the first moment when you drop a coin in your blue box, because you are thankful for some very small blessing, to the great hour of the Triennial Presentation Service, when you see the enormous golden alms-basin overflowing with envelopes containing cheques from every corner of the world lifted high before the altar by the Presiding Bishop, it is all one long thrilling act of thankful service. If you have ever knelt at one of these same Presentation Services and felt that not "I want" but "I thank" is the burden of your prayer, you will know that you make your thankful Offering because you cannot help it, and so that others may know that same thankfulness in the knowledge of our Lord and His Christ.

M. H. H. R.

Miss Helen A. Littell, sister of the Bishop of Honolulu, will be the speaker at the Domestic Committee meeting on Wednesday, April 8th. Miss Littell will speak for Iolani School, when the Committee hopes to complete its pledge of \$1,000.00 for that object of the Advance Work Program.

The speaker at the meeting of the Foreign Committee, on Wednesday, April 15th, will be Miss McKenzie, of St. John's School, Cape Mount, Liberia. Miss McKenzie is a graduate of the Philadelphia Deaconess School.

UNITED THANK-OFFERING

The Spring Presentation Service of the United Thank-Offering will be held on Thursday morning, April 30th, at ten-thirty in the Memorial Church of St. Paul, 15th and Porter Streets. The Bishop will be the Celebrant, assisted by the Rector, the Rev. Herbert L. Johnson, and Dr. Joseph Fort Newton has promised to preach. This will be the last Presentation Service in this Triennium, and we should make it one of earnest prayer and thanksgiving for the Missionary work of our Church.

EMILY N. INGERSOLL,
Diocesan Treasurer, U. T. O.

An altar hanging of rare beauty has been made and presented to the Cathedral in New York, by the Indian women of Fort Yukon, Alaska, "in grateful memory of the work of our people done by Bishop Rowe and Archdeacon Stuck." It was presented to Bishop Manning on February 8, by Grafton Burke, Jr., fifteen-year-old son of Dr. Burke, Head of the Hudson Stuck Hospital, Fort Yukon.

The hanging is a very large piece of moose skin, pure white, with a border and monogram in blue and red beading.

THE WOMAN'S AID

of the

Convocation of Norristown
will hold a**"COUNTY FAIR"**

Saturday, June 13, 1931

From 2 to 9 P. M.

(daylight time)

at

THE MAPLES

The home of

Mrs. E. Druitt Crawford
Penllyn Pike, between Morris
Road and Skippack Pike

Supper, 5 to 8

For the benefit of the mission-
ary work of the Convocation.
Directions from Phila.Auto through Chestnut Hill to
St. Thomas, Whitmarsh,
where signs will point direc-
tion.By P. & R. train to Penllyn
Station, where autos will
meet trains.In case of rain St. Thomas
Parish House will be used.**"THE MAPLES," PENLLYN**

Where the Woman's Aid in the Convocation of Norristown
will hold its County Fair on Saturday,
June 13th, from 2 to 9 P. M.

**CLOSING SESSION OF THE
MISSION STUDY CLASSES**

The Closing Session of all the Mission Study Classes in the Diocese will be held on Monday evening, April 13th, in Holy Trinity Parish House, 217 South 20th Street, at eight o'clock. Dr. Franklin, Vice-President and Treasurer of the National Council, will be the speaker, and the offerings will be for the Advance Work. As this is the first time Dr. Franklin has visited Pennsylvania as the guest of the Women's Auxiliary it is earnestly hoped that all women in the Diocese will make a point of attending, whether you have had a Mission study Class in your Parish or not.

LEA F. HILL,

*Diocesan Educational Secretary.***THE WOMAN'S AID**

to the

Convocation of North Phila.

will hold its

**ANNUAL GARDEN PARTY
AND FAIR**

Thursday, June 4

From 2.30 to 8.00 P. M.

at "WYCK"

The residence of
Mr. Casper Wistar Haines
Germantown Avenue at
Walnut LaneFor the benefit of
Italian Mission and
St. Christopher Mission
in the Convocation of
North Philadelphia**HUDSON STUCK MEMORIAL
HOSPITAL, ALASKA, NEEDS
NEW HEATING PLANT**

There is desperate need of a new heating plant at the Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska. This will cost about \$15,000. The hospital is the only one in a radius of many hundred miles. Think of being brought by dog team many hundreds of miles to have broken bones set, not to mention more seriously urgent cases of illness. For about thirty-five years that splendid medical missionary, Dr. Grafton Burke, has been in charge, and of him and Mrs. Burke it has been said that they are so tireless and self-sacrificing that they do the work of fifty people. The hospital has been crowded this year. They have a good staff, three nurses and a cook, who does everything beside. The missionary priest is the Rev. Merritt Williams, who Dr. Burke hopes will never leave them. In the letter from Dr. Burke, which told of the desperate need of a new heating plant, he said the old furnaces are not economical with fuel and are no longer adequate, due to many additions to the hospital. This winter has been very cold, 60 below zero, and darkness all day long. Think how depressing! The nurses put on extra woolen socks and capes and sweaters under their uniforms. The allowance for fuel is \$2000; this winter they had to spend \$500 extra, and in spite of this the coal gave out in January and there was no money for an extra order. The wood gave out later. The water froze in the cups at the bedside tables and the clin-

ical thermometer racks with disinfectant solution froze also. To save wood Dr. Burke let the fires go out in his house at night, and fortunately the government gave permission for him to borrow what wood could be spared by the wireless operator at Ft. Yukon. The furnaces are run on wood and are banked at night with coal.

In the hospital 28,775 meals were served for the year just ended, which in spite of all, Dr. Burke speaks of as "a busy happy year."

Contributions may be sent to Mrs. John Markoe, 1630 Locust street, Philadelphia.

THE WOMAN'S AID

to the

Convocation of Germantown

will hold its

ANNUAL GARDEN PARTY

Thursday, May 28

From 2.00 to 8.00 P. M.

at

"WYCK"

The residence of

Mr. Casper Wistar Haines
Germantown Avenue at
Walnut LaneProceeds for Diocesan Cam-
paign pledge for benefit of
St. Bartholomew's Church
Wissinoming

SOCIAL WORK AT UNIVERSITY OF PENNA. RECOGNIZED

The Campus Community Center work on the first floor of the Chapel of the Transfiguration at the University of Pennsylvania has made great advances during this college year.

Dr. Hart reports the Sociology Department of the University is now giving credit to the students at the Center who are taking certain courses in the department for the work done there. This recognition comes as the result of a slow, steady growth since our Chaplain organized the Center in 1921. He expresses a special tribute to the leadership given by Mrs. Charles Hall, director in charge. Mrs. Hall is completing her seventh year and has not only become well acquainted with the neighborhood and has interested more than two hundred children in the regular work of the Center but has become an outstanding influence in the life of the students and in University activities in general. She has made most helpful addresses to various organizations and her presence is constantly requested in the student assemblies.

The regular program of training classes, study groups, athletic activities, music and dramatic features goes on and is constantly being enlarged. Forty-five students, twenty-eight men and seventeen girls comprise the regular staff of workers and the amount of good they are receiving from the work there is attested by these quotations from a letter which Miss Eleanor Chidester, President of the Sophomore Class, took the trouble to write to Dr. Hart a short time ago:

"I have had the same group of girls for two years and I wish people could see their improvement. They range from ten to thirteen years in age. When I first went there, their manners were atrocious, no napkins, using knives, leaning over their food, no knowledge of how to set up a table, sloppy cooking habits, no idea of menus, bad language; in general, they just reflected the coarse manner in which they do things in their own homes.

"Lately they gave a tea and one could not believe that such uncouth girls would act in such a ladylike manner. Each of the above-mentioned manners has been to a large degree corrected, and whether Catholic or Protestant, they show reverence in saying grace. Marty and Betty, the oldest, are now so grand I would not be ashamed to take them to campus functions as my guests.

"The problems of manners may be small, but in the sum total they count, and I think the things that are told to them stick in their minds more than we know. I want them to be refined and

Confirmation Appointments for April and May

April 1.—Wednesday before Easter.

Evg.—Phila., Holy Trinity, the Bishop.

Evg.—Phila., Grace, Bishop Du Moulin.

April 2.—Thursday before Easter.

Evg.—Germantown, Christ, Bishop Darst.

Evg.—Darby, All Saints, the Bishop.

April 4.—Easter Even.

P. M.—Phila., St. Mark, the Bishop.

April 5.—Easter Day.

A. M.—Phila., Christ, the Bishop.

P. M.—Phila., Gloria Dei, the Bishop.

Evg.—Phila., St. James, Kingessing, the Bishop.

April 8.—Wednesday.

Evg.—Essington, St. John, the Bishop.

April 12.—I Sunday after Easter.

A. M.—Ardmore, St. Mary, the Bishop.

P. M.—Lansdowne, St. John, the Bishop.

Evg.—Bristol, St. James, the Bishop.

April 19.—II Sunday after Easter.

A. M.—West Whiteland, St. Paul, the Bishop.

Evg.—Downingtown, St. James, the Bishop.

April 22.—Wednesday.

Evg.—Swarthmore, Trinity, the Bishop.

April 24.—Friday.

Evg.—Hatboro, Advent, or Willow Grove, the Bishop.

April 26.—III Sunday after Easter.

A. M.—Morton, Atonement, the Bishop.

A. M.—Wynnewood, All Saints, the Bishop.

Evg.—Marcus Hook, St. Martin, the Bishop.

May 3.—IV Sunday after Easter.

A. M.—Valley Forge Military Academy, the Bishop.

Evg.—Yeadon, St. Michael, the Bishop.

May 10.—V Sunday after Easter.

A. M.—Elkins Park, St. Paul, the Bishop.

P. M.—Drexel Hill, Incarnation, the Bishop.

Evg.—Phila., St. Paul, the Bishop.

May 13.—Ascension Eve.

Evg.—Olney, St. Alban, the Bishop.

May 17.—Sunday after Ascension Day.

A. M.—Paoli, Good Samaritan, the Bishop.

P. M.—Pequea, St. John, and Honey Brook, St. Mark, the Bishop.

Evg.—Coatesville, Trinity and Parksburg, Ascension, the Bishop.

May 24.—Whitsunday.

A. M.—Radnor, St. Martin, the Bishop.

Evg.—West Chester, Holy Trinity, the Bishop.

May 27.—Wednesday.

Evg.—West Chester, Ascension, the Bishop.

May 31.—Trinity Sunday.

A. M.—Warwick, St. Mary, the Bishop.

P. M.—Kennett Square, Advent, and Kelton, St. John, the Bishop.

have a clearer look on life than they get and it is a great thing to have the Campus Community Center for their training."

As the winter program comes to a close, plans for the spring are being made, and two new features have been added. The committee under the chairmanship of Edwin S. Morris, of All Hallows Parish, Wyncote, will arrange for a series of tours and picnics, taking the children to places of interest in the city and environs, and a Park Committee, with Miss Sallie Goepp, of St. Philip's Parish, in charge, will arrange for conveyance by automobile, one day a week to get the children out to the park for their games. The limited playgrounds in the vicinity of the University necessitate this procedure which, though difficult, can be carried out.

Mrs. Hall has had as her assistant this year Miss Mildred Tapper, of West Chester, and the undergraduate chairman is Perry M. Oliver, of Atlanta, Ga., who is also chairman of the Student Vestry and president of the University Christian Association.

"THE GREAT TRAIL"

An Indian Mystery Play
by Marie E. J. Hobart

will be given at

St. James' Church

Twenty-second and Walnut Sts.
on Sunday, April 19, at 4 p. m.
The play shows forth the Christian Year in dramatic form and is presented as a real offering of worship to our Lord.

Everyone is invited.

There will be a silver offering
for Missions

ROTATION IN OFFICE OF VESTRYMEN

Quite a number of our parishes now have charters providing for the election of the members of the Vestry in classes, so many each year for, say, a three-years' term, the said men to be ineligible for re-election at the end of their term until the expiration of one year. This plan has obvious advantages in the case of parishes where there is plenty of material for vestrymen, but does not work so well where such is limited, and may prove quite embarrassing in the matter of the wardens, there being sometimes no gain but a decided loss in changing wardens every three years, especially accounting wardens who have become interested and efficient in their work and have the confidence of the parishioners. One suburban parish has therefore amended its charter in this respect to the end that the provision as to ineligibility shall not apply to vestrymen who are serving as wardens at the time of the election. Of course the parishioners can decline to elect them as vestrymen, or the vestry can elect some one else warden, but the amendment makes it possible for the parishioners and the vestry to keep them in office continuously, if they wish.

Any parish wishing to follow the example of the parish referred to can do so in a very simple way, and without getting the consent of any court, for a recent act of the legislature permits such corporations "by by-law to alter and amend such provisions of their charters as are purely administrative in their nature, any limitations in the charters to the contrary notwithstanding," "and the Chancellor of the Diocese has stated that, in his opinion, such an amendment as to the eligibility of vestrymen for re-election is 'purely administrative in its nature.' But, in accordance with our Canon, after any vestry has adopted any such amendment by by-law, before the amendment may be considered in effect it must be submitted to the Bishop and Standing Committee, be approved by them and referred to the Committee on Charters and finally be approved by the Convention, all of which may sound rather complicated, but is not so in the least.

F. C. HARTSHORNE,

Chairman of the Committee on Canons.

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A CORRECTION

The Treasurer's Office regrets that through a transposition of figures the Missionary givings of St. Gabriel's, Feltonville and St. James, Langhorne, in the Germantown Convocation were shown incorrectly in the March issue of THE CHURCH NEWS. The correct figures are as follows:

	St. Gabriel Feltonville	St. James Langhorne
Quota	\$876.00	\$309.00
Expectation	\$750.00	\$250.00
Payments on Quota	\$816.65	\$224.44
Specials Not on Quota	\$52.10	\$5.50
Total Givings	\$868.75	\$229.94
Through Account- ing Wardens ...	\$678.06	\$165.80
Other Sources	\$190.69	\$64.14

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ACCOUNT OF ADVANCE
WORK PROGRAM

The Treasurer's Office has set up a system of accounting for the Advance Work Program that will show the amounts contributed by parishes and missions and the items of the program to which the contributions apply.

It is the intention of the treasurer to publish in the Church News the total contributions of the parishes and missions when this account is closed and the final and complete figures are all in.

When individuals make a contribution to the Advance Work Program, the name of the church should be given in order that such church may receive proper credit.

A. V. MORTON,
Treasurer.

Treasurer's Office,
March 14, 1931.

PRISON SERVICE AT MEDIA

Throughout the year a religious service is held each Sunday afternoon, at three o'clock, in the main cell block of the Delaware County Prison at Media. Organizations of the various Christian Churches throughout the county are in charge, and several times a year the service is conducted by the members of Christ Church Chapter of the Brotherhood of St. Andrew in Media. On the Fifth Sunday in Lent the service was led by Edward R. Longstreth of that Chapter, assisted by Mr. Crockford, organist and choirmaster of Christ Church, at the piano, and Joseph Evans, Director of the new Junior Chapter there, who brought with him several of his young men. Fourteen inmates formed a choir, and these were the only members of the household who could be seen, the remainder of the 265 men being in their cells, but within hearing of the prayers, hymns and address, the latter being made by Mr. Randall, formerly of the National Office of the Brotherhood. This work of the men of Christ Church has been going along for many years, and the Brotherhood Sundays are looked forward to by the inmates.

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to find the *full* meaning of these five words-

"SOLECISM"

"PLETHORA"

"GUMBO"

"JANUS"

"ENTENTE"

Each was to use his favorite dictionary. The winner was to be the one who first found the full and complete definitions of these five words.

The FIRST MAN used Dictionary "A" — a famous volume of 3,000 pages. He found "SOLECISM" quickly, defined in familiar words requiring no further "looking up." But in defining "PLETHORA" his dictionary used, "Hypertrophy." Looking that up wasted precious moments. He finally located "ENTENTE" in a foot-note. Score: *ten minutes* to define five words completely!



The SECOND MAN used Dictionary "B". The first two words it defined completely. In defining "GUMBO," however, the word "Viscid" was used. This forced him to "detour." Then the word "Calends" (used in defining "JANUS") stole more minutes. Dictionary "B's" final score: *seven minutes*.



The THIRD MAN used the WINSTON. This New Kind of Dictionary gave clear, complete definitions — in words familiar to anyone. Not once did The WINSTON force him to look up a word occurring in the definition itself. Instead of using "Hypertrophy" in defining "PLETHORA," it said: "The state of being too full; overabundance; excess." Instead of using "Viscid" in defining "GUMBO" it used "extremely sticky." "ENTENTE" was given in the regular alphabetic order, where it would naturally be looked for by a busy person. These, and other WINSTON "speedier-reference" features, won the contest in *four minutes!*



The WINSTON Simplified Dictionary — authoritatively edited by Henry Seidel Canby, Ph.D.; Wm. Dodge Lewis, A.M., Pd.D., Litt.D.; and Thos. Kite Brown, Jr., Ph.D. — is for busy people in home, office or school. It is so up-to-the-present-day in vocabulary, so easy to use, that it is indorsed by such great popular writers as Booth Tarkington, Mary Roberts Rinehart, and Zona Gale. Yet it is so scholarly as to be used by such institutions as Princeton, Harvard, Chicago, Stanford, Columbia, and other famous seats of learning.

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(Continued from page 294)

Mark's is, of course, Byzantine or Eastern, and the cross which Christ is shown carrying in the mosaic we have been speaking of has a foot rest, and two upper bars, the highest one a trifle shorter and not perfectly parallel to the middle one. Looking closely one may see on the topmost bar the letters, "I. N. R. I." the familiar abbreviation of the Latin words meaning, "Jesus of Nazareth, King of the Jews." At once the origin of the upper arm on crosses on Greek churches becomes clear, it represents the board on which Pilate had the inscription written! Another mosaic nearby shows an actual board, depicting an original of about three feet by two, which is about what it must have been in order that the writing might be in three languages and large enough for those who passed by to read. The third and lowest bar which is sometimes seen probably represents the foot-rest.

And it has since occurred to the writer that this two arm cross is the only distinctively Christian form; for to the Greeks and Romans of early Christian times the ordinary Latin cross was only a thing upon which criminals were executed, a kind of gallows, and to make it a Christian symbol at all it had to have Christ's name on it, the abbreviated form of the inscription. In the West it became customary to represent the inscription more artistically as a scroll of paper, but in the East they stuck more literally to the historic fact, a board.

Ruskin says of these 12th and 13th century mosaics; "I believe of all works of religious art whatsoever these, and such as these, have been the most effective." And he speaks of the religious art of that period as being "powerful because imperfect." . . . "The fact seems to be that strength of religious feeling is capable of supplying whatever is lacking in the rudest suggestions of art, and will either, on the one hand, purify what is coarse into inoffensiveness, or, on the other, raise what is feeble into impressiveness." He says also that the works of a later and artistically much more skillful period "instantly divert the mind from the subject to their art, so that admiration takes the place of devotion." Some four hundred years later than the mosaic in St. Mark's, Sodoma, a contemporary of Raphael, painted a fresco of the same subject on the wall of a church in Sienna. It is a very beautiful thing, with a regular he-man Adam, and a perfectly lovely Eve, both of whom seem to have reverted to their original habit of not wearing clothes! But there is practically no religious feeling in it whatever, and Adam might just as well

(Continued on page 312)

Book Reviews

A Temple of the Spirit, by Abram Linwood Urban. Richard G. Baxter, Boston.

This is a brief, but valuable, contribution to a need of our day, which is a more assured sense of the reality of the things of the spirit. The scientist has too often ignored his own recognition of the unseen, the immaterial, the mysterious. He admits that he has never seen a force, although it is his fundamental datum; he has reduced all matter to energy; he realizes with Darwin that "a science without a mystery is unknown." And yet he is so preoccupied with the tangible and measurable, that he commonly disparages these other features when found in religion. Physical facts come to seem the only knowledge; the asserted facts of spiritual experience lie entirely outside his purview.

And he is quite right—as a scientist, for science as such deals neither with philosophy nor religion. But he is quite wrong if he should decide that philosophy and religion have no validity, and are remote from realities, simply because they are not science. Happily there are many symptoms of a renewed sense, among the great scientific thinkers of our day, that there are spheres of reality beyond the tests of science.

The usual apologetic for Christianity is purely intellectual. The approach to "the temple of the spirit," in this very suggestive little volume, is that of the poet and the mystic. Their characteristic, like that of the ancient prophet, is insight. They perceive the reality behind phenomena, and even Herbert Spencer says of this, that "it is the most certain of all things." Mr. Urban selects beauty as the witness to reality. The quiet meditative style may conceal from some readers the acuteness and depth of his reasoning.

He first makes a searching inquiry into the meaning of a *fact*, and shows that the merely physical description is entirely inadequate. There are no such things as "bald facts"; until we discern them in their relations, we haven't actually observed them as facts. The testing methods of science are quite unequal to the understanding of things which cannot be counted and weighed. Our inner experiences have been rightly called the most concrete of all realities. It is the difference between eyesight and vision; and the vision of the seer is no illusion. Thought, feeling, the sense of values, cannot be translated into terms of brain and nerve. "We are summoned

(Continued on page 310)

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to account for our sense of the beautiful, our pursuit of moral ends, our confidence in the validity of truth."

He observes: "Lucretius dropped his plummet down the broad deep universe, and said, 'No God.' But how if Lucretius had dropped his plummet into the human soul?" It is the soul which cannot be content with an impersonal scientific world. The botanist's dissection of a flower offers not the slightest clue to an interpretation of its loveliness. The chemist's analysis of the pigments of a painting takes us not a step nearer to the appreciation of its art. Just as the scalpel of the surgeon is no fit instrument for the discovery of a soul. There are deep meanings in nature and in man which are beyond the experiments and inquisitions of science; what our author calls "the spiritual meaning of the world." To him nature is sacramental, the outward and visible sign of a real and spiritual presence.

Two of his most suggestive chapters are, "A Beautiful Gospel," a rich commentary on the Gospel for the fifteenth Sunday after Trinity, and "The Unfinished," a sort of supplement to George H. Palmer's "The Value of the Imperfect," finding in it a splendid message of hope. The limits of a brief notice have prevented quotation of his many striking sentences; the above is a poor paraphrase of a strong and illuminating study. We commend the slight volume as a very useful addition to our apologetic, for its insight in pointing out a clear road to reality. It is indeed simply an expansion of St. Paul's statement, "the things which are not seen are eternal," that is, are the real things.

G. C. F.

Helps Toward Nobler Living, pp. 124, price 50c; *My Lord And I*, pp. 115, price 50c; *Beacons On Life's Voyage*, pp. 108, price 50c; *Joyous Service*, pp. 118, price 50c; *Following Christ*, pp. 150, price 50c; by the Rev. Floyd W. Tomkins, S.T.D.; Morehouse Publishing Company.

It has often been said that the best goods come in small packages. So it is with this set of five volumes in attractive and uniform binding. Each is small enough to slip into a pocket or a handbag, yet between the covers what riches are to be found. In all, there are forty-nine discourses—again excellence in unobtrusive wrappings—for each discourse is a gem of clear thought sparkling with a Christian radiance.

Two of the volumes, *Beacons on Life's Voyage* and *Joyous Service*, are devoted to answering questions—questions which each one of us has asked or might ask. And the author answers

(Continued on page 315)

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(Continued from page 289)

representatives of the various public bodies working to mold legislation. The Committee acted as the adviser of the Bishops and they in turn backed up the Committee with their personal endorsement and work so that the legislators knew where the Church stood on all matters of social legislation.

This year (1931) there will be presented to the Pennsylvania legislature a great mass of proposals by sundry organizations. In anticipation of this the Public Charities Association of Pennsylvania appointed a Committee on Welfare Legislation to classify and describe these measures.

Under the head of *Delinquency*, these proposals were considered: State Bureau Probation and Parole; bill to abolish the death penalty and the third degree; Fire Arms Bill; mental examination of offenders; abolition of the fee system in seventh class counties; creating the position of warden in sixth class counties; a uniform law for the first five classes of counties providing for boards of prison inspectors.

A large number of measures dealing with labor were under consideration. The first group including restraint in the use of injunctions in labor disputes; investigation and hearing before issuing injunction; trial by jury in contempt of court cases arising out of injunction disputes; denial of legal recognition to a contract between employer and employee forbidding employee to join a union, (popularly known as a Yellow Dog contract); regulation of private detective agencies in labor disputes; regulations and restrictions for coal and iron police.

The second group deals with the economic security of workers; old age pensions; unemployment insurance; and sundry amendments to the present Workmen's Compensation Law including *double compensation for injuries to children employed illegally*; a special compensation fund for second injuries; coverage of occupational diseases; unlimited medical care and hospital treatment; an increase in the maximum compensation from \$15 to \$20 or more and the abolition of the seven-day waiting period before compensation begins if injury lasts thirty days.

In the matter of the protection of women and children these measures were studied: Shorter hours for working women (a maximum of 8 hours a day and 44 hours a week); and a revision of the Child Labor Act of 1915 establishing as a maximum an 8-hour day and 44-hour week for all employed children under 18, extending the minimum age for the employment of children during school hours to 16; requiring an employment certificate for all minors

under 18 and bringing them under the provisions of the child labor law; including children working in domestic service and agriculture under the provisions of the child labor law and making more definite provision for the enforcement of the Child Labor Law relating to miscellaneous occupations such as street trades. Also legislation to end the exploitation of migratory children and *an appropriation of \$4,115,938 for the Mothers' Assistance Fund.*

In the matter of additional welfare institutions these are the proposals:—An appropriation of \$10,000,000 for the *State Welfare Building Program*; a *State psychopathic hospital*; a change in the basis for admission to Laurelton, an institution for female defective delinquents; the development of Muncy; a series of regional State industrial farms to replace county jails; the complete state care of the mentally ill and defective.

In the field of child welfare legislation the Ten Year Program, developed under the leadership of the Public Charities Association, (Child Welfare Division) has evolved a legislative program in a comprehensive manner. Over a thousand persons, lay and professional, have participated through round tables and committee service in building this program and it seems logical that the 1931 objectives adopted at the Statewide Conference in Harrisburg, December 3-4 should become the "approved" child welfare legislation for this year.

This comprehensive report the Central Committee of the Dioceses of the State

of Pennsylvania carefully considered. As a result of the discussion the Committee decided to recommend a campaign for the appropriation for a State Psychiatric Hospital; an increased appropriation for the Mothers' Assistance Fund, and for a law providing double compensation for injuries to children illegally employed.

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon and Lewistown. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

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(Continued from page 308)

be Hercules and Eve Venus! The mosaics of St. Mark's may seem, at first glance, just odd and quaint, almost repellantly so, but when one understands their purpose—to teach the beholders the spiritual truth of the incident illustrated—one can admire them unstintedly, for that, and that alone they faithfully and strikingly do.

A clerical friend of the writer, who has recently completed the building of a beautiful church in this Diocese, said that in the planning the architects and artists would frequently say to him, "Of course, we have nothing to do with the religious significance of these things; that is for you; you tell us what you want and we will try to carry out your ideas." But alas! that combination is ineffective; for the clergyman cannot visualize the embodiment of his religious idea in structure or painting, and the artists and architects have not the idea in their souls that they might body it forth in their work. The invaluable man is he who has both deeply religious spirit and technical skill in his art. The artists of the St. Mark's mosaics had high technical skill in the handling of their materials, but above all they were preachers, and they are still preaching for those who have eyes to see and ears to hear.

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Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. BENJAMIN N. BIRD

Minute on the death of the Very Rev.
Benjamin N. Bird, adopted by the Ex-
ecutive Council at its meeting on Fri-
day, March 13.

"On February twelfth there passed
into the Rest of Paradise, Benjamin
Newcomer Bird, Rector of the Church
of St. Asaph, Bala, and Dean of the
Convocation of Chester. Born in the
City of Chester, brought up in the Sun-
day School of St. Paul's Church of that
City, prepared at the Philadelphia Di-
vinity School, he was essentially of our
Diocese. Entering into all the activities
of his Church; as teacher in the Sun-
day School; Director of the Brother-
hood of St. Andrew; Chairman of the
Athletic Committee of St. Paul's Guild;
he was a great moral and spiritual force
before he entered the Ministry. His
life was singularly pure and his faith
genuine. Though of high intellectual
attainments and essentially a gentleman,
his life was a greater sermon to his
people and to the world than any utter-
ance from the pulpit.

"Mr. Bird was an outstanding suc-
cess as a Parish Priest, especially at St.
Asaph's, Bala. The attendance at morn-
ing service on Sundays and the number
who received Communion showed a
steady increase during his Rectorship,
from 1921 until his death. He built up
the Church School and in other ways
did much to increase the interest of the
children in the work and life of the
Church. He called immediately upon
anyone who was ill or in trouble, and
upon those whose attendance was slack
or whom he felt might become inter-
ested in the Church.

"Dean Bird was a firm believer in
the necessity of making his Parish con-
scious of its obligations and privileges
in connection with the Diocese and with
the Church at large. Each year he
preached a number of missionary ser-
mons and in many of his other ad-
dresses he alluded to the subject.

"In his sermons and addresses gen-
erally, he gave sound instruction in the
ideals of the Christian life, the teach-
ings of the Church, and the history of
its doctrines and ritual. He was always
ready to give classes of instruction on
special topics, even to small groups of
his parishioners.

"Although all of these were meritori-
ous accomplishments, Dean Bird's main
contribution to his Parish and to the
Diocese was in the example he gave of
the power of a Christian life. He was

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FRANCIS M. TAITT,
ALBERT E. CLATTENBURG,
SPENCER ERVIN, Committee.

ALEXANDER W. WISTER

Resolved, That the Vestry of St. Luke's Church, Germantown, hereby adopt the following minute on the death of Alexander W. Wister, and be it further

Resolved, That copies be sent to his two sons, *The Living Church* and the *Diocesan News*.

Alexander W. Wister slept away into the life eternal on the morning of February 6, 1931; had he lived until March 28, 1931, he would have reached the unusual age of ninety-one years.

For nearly half of his life he was a member of the Vestry of this Parish. Elected in 1872 at the age of 32, he served until 1887 and again from 1902 until the time of his death. Forty-four years is a long term of service and, with one exception, longer than that of any other Vestryman in the history of the Parish.

He was a devoted communicant of the Church, deeply interested in the Parish and its welfare and until recent years, when infirmities kept him away, he was invariably in his place at Church on Sunday morning and a regular attendant at the meetings of the Vestry.

He was a man of unusual personality; a gentleman of the old school with a charm of manner that won him hosts of friends. All who knew him loved him. He was courteous, considerate, cheerful even under the most trying circumstances and was always sympathetic for those in sorrow and distress. He gave freely of his time to charitable organizations and would go through the wards of the hospital visiting the patients and encouraging them with his cheering words and winning ways. Truly his life was the life of a Christian gentleman.

The Vestry desire to record their deep appreciation of his life and service to the Parish and to express their sorrow in the loss they have sustained through his death. May God grant him continual growth in His love and service in His heavenly Kingdom!



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(Continued from page 310)

each separately, forcefully, constructively, clearly, in one or two paragraphs, ending with a prayer and a fitting poem.

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Everyone who reads even one of these volumes will find something that particularly appeals to him, that makes his heart a little warmer or his thoughts a little clearer—or both. It would seem that the earnest wish of the author, expressed in each preface, would surely be fulfilled.

E. M. G.

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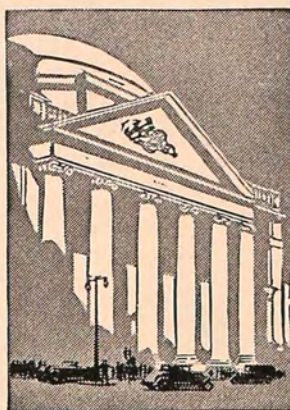
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